

# THE CONGREGATIONALIST

Volume LXXIX

Boston Thursday 8 February 1894

Number 6

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### THE WINTER STREET.\*

BY EDITH M. THOMAS.



SILENT with star-dust, yonder it lies—

The Winter Street, so fair and so white;

Winding along through the boundless skies,

Down heavenly vale, up heavenly height.

Faintly it gleams, like a summer road

When the light in the west is sinking low,

Silent with star-dust! By whose abode

Does the Winter Street in its windings go?

And who are they, all unheard and unseen—

O, who are they, whose blessed feet

Pass over that highway smooth and sheen?

What pilgrims travel the Winter Street?

Are they not those whom here we miss

In the ways and the days that are vacant below?

As the dust of that Street their footfalls kiss

Does it not brighter and brighter grow?

Steps of the children there may stray

Where the broad day shines though dark earth sleeps,

And there at peace in the light they play,

While some one below still wakes and weeps.

\* A Swedish name for the Milky Way.







**KING CANUTE**

made the silly attempt to drive back the ocean with his scepter. Modern infidels have as vain a task in stemming the resistless tide of Christianity, which is surging higher and higher against the shores of unbelief and sin. Probably no human agency is doing more to cut new channels for gospel rivers than The Ram's Horn, that bright and famous non-sectarian weekly, which is said to be more widely quoted than any other paper in the world, and from whose columns the adjoining cartoon is taken. Though there is certainly no other paper like it on earth, The Ram's Horn does not pretend to be "peculiar." It is unique, not eccentric; witty, not funny; religious, not pious; not for sect but for souls. It has no church news, but tells all about how to get to heaven. The paper's wonderful success is the miracle of modern journalism. Last year's volumes are already worth \$5.00, though the subscription price is but \$1.50. Send 25 cents in stamps for 3 months' trial to You will never discontinue. **THE RAM'S HORN,** F. L. Chapman & Co., Pub's. Woman's Temple, Chicago

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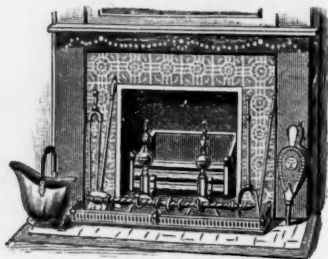
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"Mail 400 copies of the Handbook for 1894. I am greatly pleased with it."—Oriskany, Mich.

"Am using the Handbook in the church and find the prayer meeting topics a great improvement over last year. Hope to put a copy of the Handbook in the hand of every member of the F. P. S. C. E. and intend to use it as a handbook for some special services of Congregationalism."—Holliston, Mass.

## \*OUR HOME MISSIONARY FUND.\*

A contributor to this fund writes: "No home missionary ought to go without the paper" and yet the contributions thus far received are less than last year, while the demand is very much greater from "the front." We need to provide for at least 150 more subscriptions. Shall not this fund be made up at once, and so make glad the hearts of faithful workers?

It has been my good fortune to be on the "free list" among the Congregationalist readers. This has been a privilege I have highly prized and one that I do not know how to get along without. My work has been done a great deal better because of my reading the paper. My congregation appreciates the best I can give them, and your paper has been a very important factor in helping to make my discourses better than they ever were before. Its suggestive articles and editorials have put life into many a sermon which has seemed to do a very intellectual and spiritual minded people much good. If you are able to continue my paper I shall be very much more grateful to you than words can express.

THE devotional element has altogether too minor a part in the average Christian life. And yet every one upon whose time and energy Christian work, in any of its numerous modern forms, makes constant and severe inroads realizes the necessity of replenishing the fountains of his spiritual life and longs for more frequent opportunities for meditation and prayer. It is interesting to see how the idea of a "retreat" is being caught up by pastors in different parts of the country and is being worked out with remarkable success. An account of such a gathering last week in New Jersey is given elsewhere. The Lenten season on which we are just entering affords to all who covet it a chance to search their hearts and to draw nearer to their Master. To be benefited by it we are not obliged to observe it precisely as do our Episcopalian friends, but in the closet and at the family altar we may seek, with more than our wonted zeal, the bestowment of the quiet mind, the loving heart, the obedient will, which are the conditions of fruitful service.

To some ministers in small places it seems that their opportunities are very limited, and a church in a large city appears very attractive. Yet the religious life of this country has been, we believe, as much guided and quickened by the ministers of the smaller towns as by those in more conspicuous positions. It is quite possible, also, that they have had their ambition for prominence as much gratified as it would have been had they been pastors of city churches. There was not a little wisdom in the argument of those who, in 1720, opposed the removal of Rev. Peter Thacher from Weymouth to Boston. The advocates of that step pleaded that so bright a light ought not "to smoke out his days in so much obscurity." Their opponents replied that, "First, bright lights shine brightest in the darkest places; and, secondly, bright lights are the obscurer for burning in a room where there are more and as bright." Dr. Brand, elsewhere in this issue, touches upon other and no less important phases of this question.

Last season was the severest for summer assemblies of any since their organization. The World's Fair appealed especially to the classes who usually attend the assemblies and drew large numbers away from them. The financial panic, at its height in July and August, kept many more at home and caused those who did attend to observe the strictest economy. Yet, so far as we have heard, none of the assemblies which have been established on a permanent basis have become discouraged, and generous plans are being devised for the coming season. Dr. W. A. Duncan, secretary and superintendent of grounds of the New York Chautauqua, reports the receipts of last summer of the assembly proper as \$72,580, and expenses \$75,429, leaving a deficit of only \$2,849. In addition \$93,400 have been expended in building a new amphitheater, a sewerage

system, streets and other permanent improvements. The trustees look forward hopefully to the coming summer, expecting that the increased attendance will enable them to repay the debt thus incurred. The expenses of the New England Assembly at Lake View, Mass., last season were only about \$700 greater than the receipts, and most of this amount has been subscribed by its friends. The summer assemblies are a permanent institution of great value to the country and we hope they will this year make important gains.

A clergyman past threescore and ten, who for forty years has wrought successfully for the Master, gave in a recent ministers' meeting where the question was being discussed, How can our churches become more fruitful? the secret, as he believed, of the spiritual prosperity in all his parishes. "Once in a while I call my people together. I talk with them about the value of a human soul and about the unsaved in our community, and then I ask each one to take somebody on his heart." To some that seemed one solution of the problem that has perplexed ministry and membership from the beginning. A few in each church are always thoughtful and sometimes burdened with desire for the salvation of men. But in most cases this is too general in its reach. It takes in the whole world and, scientifically speaking, the power is not equal to the task. But suppose this desire could be individualized, and suppose further that each member of the church should thoughtfully and honestly and earnestly "take somebody on his heart," is there any question whatever as to the church's fruitfulness? And why cannot the experiment be immediately and widely tried?

## LABOR AND THE CHURCH.

By the reports from the last meeting of the Congregational Club in Chicago our attention is called again to the relations between labor and the churches. We have no hope of being able, through anything we can say, to settle the difficulties between capital and labor, which the latter seems inclined to accuse the churches of increasing and perpetuating. We are sorry, in this latest attack on the churches, to observe that the old claim is made again that labor alone produces wealth, and is therefore entitled to the larger share of it. The part which capital, organization, distribution of the products of labor may have had in its creation, the part which invention, foresight, power to anticipate the wants of the people or the demands of the market, willingness to assume risks, is entirely overlooked. Labor seems to assert that these matters have nothing whatever to do in determining the amount of wages which shall be paid at any given time or in any given place. We notice with sorrow the confidence with which it is asserted by those who speak for labor—and many good people from whom we might expect better

things appear to agree with them—that the present economical system is wholly wrong and should speedily be displaced by another, which will render such fortunes as those of the Astors, the Vanderbilts and the Rockefellers impossible and at the same time be the destruction of poverty.

We fail to see how the destruction of capital, or its distribution among those who clamor for it, but could never use it in carrying on or developing great enterprises, would be beneficial to laboring men, or in any way increase their wages. We think our friends, the wage-earners, have forgotten that the present economic system is not the creation of any single individual, or set of individuals, but an evolution or development, the work of centuries, something which capital can no more change than labor, the rich man than the poor man. That the churches should recognize this system is only natural. They could not do otherwise. That they approve the injustice which some employers of labor practice we do not believe. The proof of it does not appear. Nor do we believe that there are many ministers in our pulpits who have hesitated to warn their hearers against the sins of covetousness, dishonesty and oppression of the poor, or that many church members have failed to show sympathy with those who have been overburdened with toil and are unable to obtain a suitable support for their families.

We are quite willing to admit that unworthy men creep into the church, and we are not so foolish as to suppose that the fact that they belong to the church makes any difference in their nature. We are only sorry that any persons who claim to be intelligent should judge the whole church by the shortcomings of those who have no right to call themselves Christians. In our judgment the churches should guard their purity very carefully by the exercise of a rigid discipline, should show no more, and no less, favor to a rich man than to a poor man. As a matter of fact, the churches we have known, and know now, have in them a large number of working people, a number so large as to give them the control of the churches whenever they wish to exercise it. Is it probable that churches so constituted would allow the prostitution of their pulpits in favor of the rich, or permit them to stand for principles which would injure the class to which the majority of their members belong, and with which they are in social intercourse day by day?

It seems to us that the charges brought against the churches, as formulated by Mr. Rogers at Chicago, betray an ignorance of their nature, their purpose, their spirit and actual work which is almost inexcusable. If good men can be found anywhere they are to be found in the Church of Christ. Admitting that low ideals are sometimes cherished, that even these are not always realized, that church leaders have sometimes hesitated, and do still hesitate, to protest in emphatic tones against great wrongs, we yet confess that we do not know where to find any other body of people so willing to fight against evils of every sort, so ready with gifts and sympathy for the distressed, or with time, counsel and practical assistance, as that formed by the members of the churches.

If the laboring men who have drifted away from these churches would return to them, instead of giving so much of their time and earnings to saloons, or to labor

associations, good as these often are, we are persuaded they would complain less of church members as a whole, would find themselves less frequently pinched by poverty and less in want of real friends than they now are. At the same time we are convinced that our ministers and our leading laymen ought to make themselves acquainted with the thought of the laboring classes, ought patiently to seek to learn their grievances, ought to take special pains to set them right as to the principles for which the churches stand, ought to make it clear that they have no more respect for riches than for honest poverty, that everywhere and always they are the advocates of righteousness. It certainly is the business of those who are in the churches to go out after the working men and bring them in, not only for their own sake but for the sake of society also. In the church can the rich and the poor best meet together and remember that the Lord is the maker of them all. As defenders of that church which Christ established, and which we believe still exists, we welcome criticism, but we ask that it be intelligent and based on grounds which will bear the light of investigation.

#### IS THE PULPIT DECLINING?

The Protestant ministers in this country number not far from 100,000. They represent the religious thinking of this generation. There are always those who dwell on the degeneracy of their own age and see the most glorious time in the past. Some claim that the pulpit is declining, and in its weakness they see the decay of faith. But they find their evidences of it rather in a study of the times than in a study of ministers and their teachings.

The *Interior* has been examining several hundred printed sermons and outlines of sermons by living men, representing every Protestant denomination and every section of the country. It has compared them with sermons which have been preserved of 150 years ago. Its conclusions from this examination are not, on the whole, discouraging. There is, indeed, much less said than in the former time about future rewards and punishments as motives to present duty. There is an absence of dogmatic statements concerning the precise nature of these rewards and punishments. But everywhere they are the background for the presentation of the gospel.

Of these sermons almost half are addressed directly to Christians and treat of their duties and privileges. This proportion of addresses made to disciples is less than that in the New Testament, where the epistles are almost wholly devoted to the requirements and rewards of Christians and the organization and work of the churches. But these modern sermons are found to be as thorough and comprehensive as those of any age. Thirteen per cent. of them treat of sociological themes, the relations of Christians to the family, society and the state. Twenty-eight per cent. are direct presentations of the heart of the gospel, proclaiming Christ crucified and risen from the dead, the only Saviour for lost men.

It has been claimed that the preaching of today is too largely devoted to discussions of the higher criticism, treating of matters which properly belong to the lecture-room and theological quarterlies. But not one of these sermons is upon the higher criticism, either attacking or defending it.

Their weakest point seems to be their lack of expository treatment of the Scriptures. They are nearly all topical sermons, with a text as simply introductory to the theme. Less than two per cent., even, can be counted as exegetical.

We believe that the ministers of today could deepen and strengthen their influence by increasing largely the proportion of sermons simply interpreting and directly applying to the men of today and to present conditions the truths of the Bible. The Holy Scriptures have maintained their power over human hearts, not merely because it could be proved that certain men wrote them by authority from God, but because they have interpreted and met the needs of human hearts, as did the words of Him who spoke as one having authority and not as the scribes. They have the same resistless power now on the lips of holy men moved by the power of the Holy Spirit. Ministers who learn these truths from the open Bible, at the feet of Christ, in sympathy with the temptations, perplexities, needs and aspirations of the men of today, will want neither audience nor influence. The methods of presenting the gospel have changed much as compared with those of the last century. But the gospel itself is the same. Sinners have the same need of it, which nothing else can satisfy, and the pulpit, with all its imperfections, is presenting the gospel of Christ today with as great permanent influence as at any time in history.

#### IS CHRIST SUPREME TO YOU?

During recent years the attention of the world has become fixed in a significant manner upon the person and the work of Jesus Christ. Formerly men thought of God chiefly as the creator and ruler of the universe. Now most men think of Him much more frequently as revealing Himself in Christ and reconciling the world to Himself. It is appreciated that Christianity centers in Christ and that comparisons between other religious systems and it are chiefly between their great exponents and examples, such as Buddha or Mahomet, and Him. Upon this recognition of the pre-eminence and supremacy of Christ depend the quality and degree of Christian service and success.

Of course this holds good of the individual as well as of the Christian church. The church can be only what the persons who compose it are. Therefore it is a vital question to each of us—this question, is Christ supreme to you? It is simple and easy to be answered, if we are honest with ourselves, although a true answer may humiliate us. Do we really love Him more than family and friends, more than our business or profession, more than our pleasures, our hobbies, or whatever else may engross us? If we are professed Christians we have pledged ourselves to do just this, and all who are not professed Christians are aware that this is the characteristic pledge of Christianity, and that which they are urged to give for themselves. There is no need of discussing the matter here at length. But let each of us make it the subject of immediate, serious reflection. Is Christ *supreme to me*? If not, why not?

Conduct ought to conform to the fact of belief. There are many persons who do not make the impression ordinarily of being devoted to Christ in any such absolute manner, who nevertheless, if actually called



upon to decide between Him and their most attractive worldly interests, if cornered, so to speak, so as to be forced to make such a choice, would be loyal to Him and let everything else go. In so bearing themselves commonly as to lead others to doubt how they would decide in such an emergency they misrepresent themselves and fail lamentably in their duty to Him. Do we not all need to be more on our guard lest we thus cause those who know us to doubt whether we truly love Christ supremely or only cherish for Him an affection too superficial to be controlling?

### THE WEEK IN REVIEW.

The passage by the House, Feb. 1, of the Wilson bill, with its internal revenue and income tax amendments, was an event of such importance as to justify the interest manifested and scenes described by our correspondent at the capital. Papal delegate and American cardinal, Protestant bishops and eminent clergy swelled the throng of onlookers. Great parliamentary leaders marshaled their arguments and their voters. The presiding officer of the body did an unusual, but not unprecedented, thing and left his chair to rally his fellow-partisans. The vote on the income tax amendment revealed a degree of personal independence of thought and action not confirmed by the vote on the measure as a whole, both votes testifying to the terrific pressure of partisanship as over against personal convictions or the desires of constituents. Several of the votes preliminary to the final were instructive and noteworthy. Sixty-six men voted for Mr. Pence's amendment, taxing incomes of over \$100,000 five per cent. per year, and incomes of from \$60,000 to \$100,000 four per cent. annually. Thanks to Mr. Dingley of Maine, the whisky distillers were given a blow between the eyes, the law as it came from the committee justifying the suspicion that the distillers had done as they pleased with the committee and the law; as finally passed, the period of bonding is put at three years, instead of eight as was proposed, and the tax per gallon is advanced from ninety cents to one dollar.

Not because of any phenomenal profit certain to follow from their purchase, not because of any confidence in the Secretary of the Treasury or liking for his methods, but chiefly because of fear of the consequences to business in general should the scheme fail, at the last moment the bankers of the East subscribed for the \$50,000,000 of new bonds which Secretary Carlisle proposed to issue. This was done in accordance with his terms and to such an extent that the apportionment will be somewhat difficult. Of the legality of these bonds there can be scarcely any doubt, but whether the money received from their sale can be used as Secretary Carlisle proposes is a question of major interest. Senators Sherman, Hoar, Allison and Gorman unite with the Populist senator, Allen, in denying that they can be so used. All agree with Secretary Carlisle that the better way would be for Congress squarely to authorize the secretary to issue bonds bearing a much lower rate of interest. Unfortunately for the administration and the country, the majority in Congress is far more likely to listen to Mr. Bland or Senator Stewart than it is to Mr. Carlisle. Senator Quay's proposed amendment to the Wilson bill is a pernicious one, bent upon gaining party advantage, if

possible, and containing within it elements very dangerous to toy with.

It is extremely difficult for a legislative investigating committee to be as "wise as serpents and harmless as doves," and yet that is the standard which the committee sent down from Albany to investigate the New York police department finds it must attain unto before it can win the confidence of the New York public or of Dr. Parkhurst and his society. The sudden, tardy determination of Bosses Platt and Croker to permit the investigation, the *personnel* of the committee appointed, their evident intention to throw the responsibility of furnishing evidence upon Dr. Parkhurst, the Chamber of Commerce and Good Government Clubs, instead of taking the initiative and working along the lines suggested by ex-Commissioner Erhardt in his recent speech before the Chamber of Commerce, have compelled the belief that the political bosses of either party do not intend the investigation to be genuine and thorough. But, once convinced of their sincerity, then a question of method immediately arises. Dr. Parkhurst already has put himself and society on record as favoring absolutely secret investigations. He will not, cannot, give away his allies in the great fight he has waged and still has to wage, nor will he betray his sources of information, unless assured by the committee that his witnesses and friends shall not be compelled to suffer for their evidence. That they would be patent, if they appeared in open committee room, and were "spotted" by the police. In its present aspect the value of this attempt to purge New York's police department is questionable. It depends upon the decision of the committee on this question of secrecy and upon the quality of the man chosen to act as counsel for the committee. Moreover, after all, is it the best policy of state to make municipal good government dependent upon the legislative vigilance of the State?

The judiciary usually is a bulwark of defense against the machinations of executives and the corruption of legislators. But it is only a co-ordinate department of government, is very fallible, and now and then not only seems to but really does usurp a place of superiority quite alien to its original station. Judge Maynard set the example a few years ago in New York State, and there have been many to imitate him. Mayor Schieren of Brooklyn removes an inefficient—if not worse—fire commissioner, and straightway a judge is found who issues an injunction which has the effect of keeping him in office. The Senate of the Legislature of New Jersey, constitutionally competent to determine its own membership, gets in a tangle of partisan rancor, and for five weeks now has been rent in factions. The governor and attorney-general, lacking the acumen or intention to do the right, forthwith suggest and almost endeavor to force the matter before the Supreme Court and compel that body to utter an opinion that both sides will accept as final. Fortunately, one faction has had respect enough for the right and dignity of the Legislature—as such—to refuse to enter into any such compact. When judges begin the work of adjudicating partisan wrangles and determining the membership of legislative bodies, they will enter upon a course fraught with grave danger to the State. New York State just now is the scene of a typical case of interference, a majority of the Senate having decided that a certain

claimant to a seat in it was legally supported in his claim, the lieutenant-governor of the State, the presiding officer, declined to do his formal part in unseating the occupant and seating the rightful claimant. Whereupon the majority of the Senate took matters in control and ordered its clerk to recognize the right of the newly seated senator. Immediately an injunction, issued by a subordinate judge and drafted by Judge Maynard—of unsavory fame—was served upon the clerk, permanently forbidding him to obey the majority of the Senate. The Senate is, we are glad to say, preparing to fight for its own authority—limited to be sure, but definite.

President Dole and Minister Willis are still exchanging communications respecting the course of the latter since his advent in Honolulu. The text of the most important part of this correspondence has not been given to Congress, though it is in Secretary Gresham's possession. In it, it is said, President Dole specifies twenty-seven acts or utterances of Mr. Willis to which the provisional government takes exception. Jan. 17 in Honolulu was appropriately observed as Abrogation Day, being the anniversary of the formal deposition of the monarchy. Mr. Willis and Admiral Irwin declined the invitations of the provisional government to participate in the reception. Local politics are in an interesting state. The planters, in their efforts to control the new government, are meeting with stout opposition. The question of encouraging further importation of Chinese laborers is a live one, and the American League already has censured the provisional government for its apparent sympathy with the planters in their desire to get cheap Chinese labor. In Congress the administration at last has found supporters for its policy, the debate on the house resolution having begun and already run long enough to develop bitterness of speech. Our Washington correspondent reflects the feeling at the capital, and predicts the outcome. We anticipate from the Senate's action far more justice to Mr. Stevens and the last administration than anything the House may say or do. Partisan *esprit de corps* and the caucus whip will tell in this matter as in others.

While Brazil's internecine war has been developing, commerce in Rio Janeiro has been languishing. The forces of Mello and Da Gama never having won the recognition and rights of belligerents from foreign powers, those interested in shipping and commerce have, with justice, demanded that an opportunity be given for the discharging of cargoes, etc. The right to do this has been disputed by Da Gama, and it was left for Admiral Benham of our navy to teach the insurgent commander a lesson. On the 27th two American merchant vessels in Rio harbor were prevented from going alongside the wharf and there discharging their cargoes. On the 29th Admiral Benham ordered the vessels of the United States fleet cleared for action and sent the Detroit to protect the American merchantmen in their efforts to make a landing. As soon as this was attempted musket shots from one of the insurgent ships were directed upon the sailors of the American ship. The Detroit replied in kind. The insurgents then fired a broadside of cannon, the Detroit's forces answering with the fire of musketry, Admiral Benham also sending the message to the insurgent commander that if he fired again

the cannon of the Detroit would be turned upon him and his vessel and the latter sunk, if necessary. Peace has reigned ever since. Not only has Admiral Benham's course been officially approved by Secretary Herbert and heartily indorsed by legislators and public men in Washington, but it also has been commended by the representatives of all foreign powers—save England—in Rio Janeiro, and by the European press. The contest in Brazil seems as far from its conclusion as ever, and the inability of the citizen of the United States to sympathize with one side more than the other is as evident.

The *Pall Mall Gazette* startled Great Britain—and the world—last week by asserting in positive terms that Mr. Gladstone had decided to resign immediately the office of prime minister. The official denial that followed, coming from Mr. Gladstone at Biarritz, contained a clause that was quite as alarming as the original rumor, and has served to set wagging the tongues of statesmen, politicians and electors throughout not only Great Britain but the world. The clause referred to is this:

It is true, however, that for many months past his age and the condition of his sight and hearing have, in his judgment, made relief from public affairs desirable. Therefore his tenure of office has been at any moment liable to interruption from these causes, which are in their nature permanent.

Given soon a great war, with England involved, as she inevitably must be, somewhat at least, and the ability of Mr. Gladstone to cope with the great burden of responsibility is questioned by many. Let him retire and immediately the tie that binds the Irish factions together is sundered, and not only does home rule recede but the likelihood of the co-operation of the Irish with the Liberals is diminished. Strategically considered, Mr. Gladstone's retirement just now would be a blunder. Never did his party more need his leadership. To be sure the House of Lords, by its amendments to the parish councils bill, has simply aided further in shattering its own tenure of life as a feature of the governmental structure, but, let Conservative folly do its utmost, the discord in the Liberal ranks is such now that the outlook is not bright and the marvelous powers and weight of influence of the Grand Old Man are sadly needed.

The Bell Telephone Company petitioned the Legislature of Massachusetts to increase its capitalization from twenty to fifty million dollars. The lower House of the same Legislature voted to give women the right to vote on municipal affairs.—Superintendent Brockway was reinstated in his former position in the Elmira Reformatory.—At the special congressional elections held in New York City the Republicans elected Mr. L. E. Quigg by a plurality of 984 in a district which last fall gave a Democratic plurality of 8,825; and the Democrats elected Mr. Isidore Strauss by a plurality of 4,687 in a district which in 1892 gave a plurality of 11,869.—Judge Butler of the United States Circuit Court in Philadelphia having rendered a decision denying the constitutionality and the pertinency of the Sherman anti-trust law to the business of the Sugar Trust, Attorney-General Olney has ordered the case appealed to the national Supreme Court.—The Pope is said to have received an autograph letter from the czar pledging that persecution of Roman Catholics in his realms shall cease.—Vailant, the French anarchist who threw the bomb into the French House of Deputies

on Dec. 9, was beheaded by the guillotine on Sunday.

#### IN BRIEF.

We shall publish next week a broadside of articles bearing on the important subject of church music from persons of recognized musical ability.

The editors of the religious journals of New York City find fellowship in the Patria Club. The editors of the religious journals of St. Louis have recently organized in a club to promote fellowship and develop professional capacity. Why cannot Boston evolve a similar organization?

The publication of the details of another church quarrel leads to the query if our State Board of Arbitration and Conciliation cannot be called upon to settle ecclesiastical broils as well as industrial strikes. For the present this body is enjoying an enforced vacation on account of lack of employment among workmen.

The logical and inevitable outcome of the parochial school movement is now to be seen in Wisconsin. The State Board of Health has ordered all the pupils of all the schools of the State to be vaccinated. The Roman Catholic and Lutheran heads of the parochial schools announce that they will contest the right of the State officials to interfere in "any way" with church institutions—not even to save the public health.

Dr. Gladden's article this week has a special timeliness in view of the fact that the topic of Christian Endeavor meetings for the week beginning Feb. 18 is, For What Does Our Denomination Stand? A great deal of valuable material relating to the history, polity and present standing of Congregationalism, its part in the educational development of this country and in the missionary movements of the day can be found in the *Congregationalist Handbook*.

The story of the Pitcairn Islanders, the mutineers of the ship *Bounty*, has been of great interest to many. It is only rarely that their descendants are heard from, but recently news was brought from that colony by a ship which had touched at the island. The nine mutineers who landed there 104 years ago, with the women they stole from Tahiti, have increased to nearly 800. They are a simple, Christian people, have a minister and obey the law of God. There is not, probably, a happier people in the world than this isolated colony.

"Has it ever occurred to you that if our Lord Jesus Christ were to come to Detroit and try to find the representative Christian Church, He would go to the City Hall rather than to any church more distinctively called by His name?" asks Mr. W. T. Stead. No! It never had, nor does it now, even after reading Mr. Stead's argument, or studying his career as a prophet. Is this information respecting the thoughts and habits of Jesus based on a study of the earthly career of the Son of God, or is it a special revelation from "Borderland"?

In these times severe disappointments have come to many. Not a few have seen the hard-earned accumulations of a lifetime disappear. For these a sentence from the biography of one of New England's choicest ministers, into whose life had come many trials, may come as welcome counsel:

When God sends a new trouble upon me I set myself to work at once to bear it as well as I can, hoping that I may be able in this way to bring about the effect upon my character which He has in mind as an end in chastising me, and so—who knows?—possibly shorten the duration or diminish the severity of the experience.

The Pacific States are taking the medal for prompt work in reporting the churches for the Year-Book of 1894. Oregon is the first

State to complete its table, which was in the printer's hands at Portland Jan. 24, reporting forty-six churches. And on Jan. 31 Dr. Hazen received from Southern California in print the completed table reporting sixty-six churches. On the other hand, one of the Suffolk conferences is still struggling to secure returns from five churches, now a month behind, and neither of the three Suffolk conferences has yet reported. Only eight of the twenty-five Massachusetts conferences have been heard from.

A very pertinent illustration of the inability of some men to rise above personal piques and enmities when confronted with a large and generous proposition is given in the reply of a prominent Western clergyman to the question, "What would you do with a million dollars?" Instead of pledging aid to denominational or national philanthropies, or considering the interests of his family, he says he "would start a society for the suppression of Associated Press lies, that editors might do no more harm with their comments on garbled half-truths and grotesque falsehoods." The explanation of this is that the gentleman is still smarting from the castigations given last summer as the punishment for economic vagaries uttered in the pulpit in lieu of the gospel.

The various Sabbath associations of the country are early in the field with a joint call upon the churches to set apart Sunday, April 1, for prayer and special instruction in reference to a better observance of the Lord's Day. It has been the custom in some places to reserve the first week in April for this purpose, and it is naturally felt that in this country, at least, an effort should be made to turn to practical account the awakening of public sentiment on this subject occasioned by the attempt to open the World's Fair on Sunday. Certainly advantage ought to be taken of last summer's demonstration that this nation, as a whole, believes in the day of rest and worship. Pastors should plan to recognize the day proposed, and they can obtain from Rev. J. H. Knowles, D. D., 203 Broadway, New York, literature suitable to be used in connection with this observance.

We are reading the *Congressional Record* with that degree of regularity which the other pressing cares of life permit, and among other impressions received is this, viz., that the Bible has had more or less thorough reading by our legislators—especially those of the South and West. To illustrate: Mr. Hall of Missouri, in his speech advocating the income tax amendment to the Wilson bill, took the opponents of that measure to task because they claimed it to be a new idea. Have they never read Deuteronomy, Luke 12: 48, or St. Paul's arguments for the giving according to ability? asked the Missourian. Indeed, he added: "By refusing to pass this bill its opponents can find but one authority in divine writings to justify them, and that is where St. Mark says, 'Unto him that hath shall be given, but unto him that hath not, even that which he hath shall be taken from him.'" Hon. Champ Clark of the same State interspersed his argument for the bill with citations from the New Testament, Milton and Shakespeare. Arguing for free salt, he said: "The New Testament Scriptures abound in allusions to it. Its importance has been recognized in all the literatures of the world. The Saviour of mankind gave it the seal of His divine approbation when He said to His disciples, 'Ye are the salt of the earth.'" Who will contribute to furnish a reliable commentary on the Scriptures for the use of our legislators?

Certain churches, like certain families, have a pronounced missionary stamp. It is bred in the bone, so to speak, and nurtured by faithful instruction and by continued reiteration of the duty of contributing systematically and generously to the spreading abroad of the glad tidings. Shawmut Church, Boston, is



such a church. For years it led the denomination in its gifts to foreign missions, and to home and city missions as well. Now that its financial strength has been greatly diminished by the suburban and Back Bay drift, it still exhibits the same loyal adherence to Christ's last command. To Dr. Webb more than to any other man is due this creditable record, and it was fitting that he, who for a quarter of a century exalted before the Shawmut people the foreign missionary idea, should last Sunday appear again in his old pulpit to plead for the cause he so dearly loves. Graceful words of introduction were spoken by the present pastor, Rev. W. E. Barton, and his allusion to the part which Dr. Webb is now taking as chairman of the Prudential Committee of the A. B. C. F. M. in promoting the present general era of good feeling was as merited as it was felicitous. Added interest was imparted to the occasion by the fact that the thirtieth anniversary of the occupancy of the present edifice, built largely because of Dr. Webb's efforts, was only a week distant. His sermon proved that his homiletic bow abides in its pristine strength, and no one was more gratified than he that the collection reached the sum of \$800, an increase of nearly thirty-three and one-third per cent. on last year.

### STAFF CORRESPONDENCE.

#### FROM NEW YORK.

##### An Episcopalian on Church Union.

Rev. Dr. W. R. Huntington of Grace Church read before the Clerical Union a paper on the Unification of American Christians from the standpoint of the Lambeth articles. His treatment of the theme proved him to be a master of "the art of putting things." He showed how important it is that the Christian army should have a united front under some recognized leadership.

Mr. Lambeth's articles he thought were superior to all other proposed articles of agreement as being reduced to the lowest possible terms—four propositions instead of the twelve of the Evangelical Alliance, the thirty-nine articles of the Church of England and other terms of agreement. They are by no means designed to restrict liberty of thought, or to bring men to any one ritual of worship. They aim, rather, to allow room for large variations of opinion, and, for the sake of an important end, to bring men upon one common platform. The legislation of the American Episcopal Church had not yet been conformed to the proposals set forth by her bishops, but the overture had been made, and in making it the Episcopalian had left out of view much that was dear to them all. No theories of inspiration were insisted on, no uniformity of ritual proposed, no sacramental peculiarities presented, no notion of ordination as a means of grace was made a condition of co-operation; but only the Bible and not tradition, the creed as a sufficient statement of fact and dogma, the two sacraments instituted by our Lord, and the historic episcopate as the form of church order. And while on the first three points hardly a question would arise, in the fourth particular, Dr. Huntington urged, the Congregationalists and the Episcopalian were not so far apart after all, and in his view the importance of co-operation in the forward progress of Christ's kingdom should lead Christian men to lay aside all non-essentials and unite on a common platform adapted to the proposed end.

##### Dr. Cuyler's Treasury of Experience.

Dr. T. L. Cuyler last week gave the Clerical Union a very profitable hour's talk on practical matters of pastoral duty. Most of

his hearers were young in their office, and the results of the doctor's long experience as a pastor were received by them in a most docile and grateful spirit. The value of the interview was greatly enhanced by the kind consent of their reverend teacher, at the close of his more direct address, to be catechised on any topic pertaining to his theme as to which any preacher was seeking light, Dr. Stimson in this part of the interview sitting by and acting as ears for the father in Israel and a mouthpiece for his eager questioners. These latter will long remember and doubtless profit by the interview, a repetition of which theological students and circles of young ministers elsewhere would do well to secure from our venerable and obliging friend.

##### A Good Joke on the Ministers.

The winter meeting of the Manhattan Association on Wednesday, with Dr. Meredith in the Tompkins Avenue Church, was one of the largest and most profitable ever held by that body. About fifty members were present. After the routine business three papers were presented and discussed. Dr. Joseph B. Clark read one on Interdenominational Comity on home missionary ground, stating the principles of the C. H. M. S. as to comity, and the experience of the society in working with other denominations in its fields. The brethren praised the paper in the warmest terms and insisted that it ought to be printed. They were somewhat taken aback on learning that it had been printed some months ago, and copies sent to nearly or quite all of the pastors present. Then came revelations as to the smallness of time at the disposal of pastors and the largeness of their wastebaskets. The fault of the brethren was condoned by the reader's ready acceptance of the invitation of several of them to present the matter in their pulpits at an early day. The facts would do our churches good, correcting not a few erroneous notions current among them.

A stirring and uplifting essay by Dr. Behrends on the Unity of Christendom called out Dr. Meredith and others in joy over the rapid growth of unity in all Christian work, now more and more manifest, while each brotherhood of believers is left free to assert and defend its own peculiar tenets and methods. Dr. A. J. Lyman delighted the association with a paper such as few others could write: How Some Men Pass from Jesus to Christ. The intellect by scientific processes finds Jesus as a proved fact—no myth or mystery—and the spiritual sense, man's highest, noblest faculty, recognizes and accepts the Christ, the Messiah, whom mere intellect cannot reach. In a loving and tender spirit this paper was commented on by Drs. Storrs, Behrends, Meredith, Kincaid, Carpenter and others.

##### The Uptown Drift.

The American Tract Society has decided to join the ranks of those religious and benevolent organizations that pay their costs of administration by the rental of their real estate. It will leave its long-known headquarters, at 150 Nassau Street, on May 1 for some uptown building yet to be decided on. Then the present house will be torn down and upon its site, 155 by 80 feet, the society will erect a modern office structure fifteen to eighteen stories high. Such a building on that spot must bring in a splendid income.

##### McKane in the Courts.

This is the eleventh day of the trial of the brutal Gravesend bully, McKane, whose

violent perversion of justice and the rights of citizenship at the recent election in that bailiwick will make its name and his a stench in the nostrils of law-abiding people for a long time to come. Among the crowd of witnesses, whose testimony makes the brute's guilt as clear as sunlight, was Rev. R. J. Kent of the Lewis Avenue Church, a member of the Congregational Home Missionary Society's executive committee and one of the most respected and beloved pastors in Brooklyn. Legally appointed a "watcher" of the polls, and protected by an injunction of the court, he went with others to perform the duties of his office, and by the bully's orders was, like several other watchers, repeatedly knocked down and fearfully bruised, but, fortunately, escaped with his life. His positive, explicit testimony was given so honestly and dispassionately that it evidently made a great impression on all who heard him. The case will soon be before the jury, and, unless there shall prove to be among them some like-minded friend of the defiant bruiser to hang out for a disagreement, it is hard to see how McKane can escape the punishment he richly deserves.

##### The Police Under Investigation.

The legislative committee of investigation into the charges against our police system has come to town and is beginning to get fixed for work. Whether it will amount to something or nothing—and so will remedy some of the manifest abuses, or leave things worse than they are—will depend on the committee's freedom from "politics," its spirit and methods, and the encouragement it gives those who know the facts to tell the truth without fear or favor. The people are harking and watching for indications as to the probable conduct of the business, but somehow there seems to be misgiving, growing out of previous experiences in such matters, as to the real help the committee will render to our much abused city. There is not a little comment on the sudden departure, for a long Southern and Western tour, of Tammany's czar, the Honorable Mr. Croker—especially as it calls to mind the fact of his similarly sudden disappearance on the eve of a former committee's visit for an investigation not unlike the present in its object. But why shouldn't he go? His health must suffer under his heavy burdens, and it would be anything but pleasant to tell all he knows that the committee doesn't know, if it should take a notion to catechise him.

HUNTINGTON.

#### FROM WASHINGTON.

##### An Unparalleled Scene in the House.

The long and hot fight in the House over the tariff is ended at last and the extreme wing of the democracy has triumphantly carried out its program—free wool, free coal, free iron, free sugar, income tax and all. The battle was a fierce one, and the scene in the House at its culmination, on Thursday, one long to be remembered. The crowd of spectators and would-be spectators was the largest ever known in the Capitol. It was really dangerous to be in the thick of it, and many were seriously injured. The galleries were literally a solid mass of faces. The floor was likewise packed, while outside the doors fully four times as large a crowd vainly sought admittance. All this rush was partly to witness the vote and partly to hear the closing

speeches by Messrs. Reed, Crisp and Wilson. All three were grand forensic efforts, and, while Mr. Reed's was the most logical, Mr. Wilson's was the most eloquent, and at its close the author of the bill was taken up on the shoulders of some of his party friends and carried out of the hall amid a whirlwind of applause—a proceeding never witnessed before in Congress, I believe. Mr. Reed's speech, by the way, was in a much more serious and earnest vein than is customary with him, and it is regarded here as in effect marking his formal entrance into the arena as a Republican candidate for the next presidency—the mentor of the Republicans and the tormenter of the Democrats, as Representative Pence styled him the other day.

The majority in favor of the bill—sixty-four—was much larger than was generally expected and predicted. As the decisive moment drew near, one after another of the Democratic protectionists “weakened” and fell into step with the procession, so that with every successive preliminary vote the number of bolters grew smaller and at last only seventeen Democrats voted against the bill, whereas nearly fifty had threatened to do so. Mr. Everett of Massachusetts was one of the last to succumb, but Mr. Stevens of the same State remained firmly with the opposition till the end. Mr. Bourke Cockran of New York, though one of the strongest opponents of the income tax, finally voted for the bill, and so did four of the five New Jersey members, who had actually pledged each other to vote “no.” A more signal illustration of the power of the party whip could not be desired.

#### What Will the Senate Do?

Now the bill goes to the Senate. It will have a much more difficult gauntlet to run there. In the first place, the *clôture* not having been introduced yet in the upper house, there is no effective method of stopping debate. Secondly, the Democratic majority in the Senate is very small, and a defection of two or three votes might turn the scale, and, finally, the sentiment against the income tax is much stronger, proportionally, in the Senate than in the House, as is also the sentiment in favor of at least partial protection of American industries. For example, such Democratic senators as Faulkner of West Virginia, Gorman of Maryland, Brice of Ohio, McPherson of New Jersey and Hill and Murphy of New York are not at all inclined to overthrow the entire protective system, which the majority of the party are undoubtedly aiming at, and these and several other Democratic senators are strongly averse to the income tax. If the senators vote as they feel and believe, the Wilson bill will be defeated beyond question, especially since the income tax has become a part of it. But will they do so? Will the party whip be as efficacious in the Senate as it was in the House? The general belief is that the Senate will finally throw the income tax overboard and pass the rest of the bill. Were it not for the enormous prospective treasury deficit, which is the *raison d'être* of the income tax addendum, this result would be practically certain. But the Senate would probably be willing, and, in fact, much prefer, to authorize further bond issues to provide the necessary funds, whereas the House evinces a decided repugnance to new bonds of any sort. On this rock the two houses may yet split. There is little chance for speedy action, in any event. The House has made

very good time with the bill, it is true, but if the Senate gets through with it by the first of May the country may call itself lucky.

#### A Steadier Financial Situation.

Meanwhile, Secretary Carlisle has succeeded in floating his new fifty million loan, which is but a drop in the bucket, and in a few weeks some additional relief will be needed, as the treasury leak is increasing with alarming rapidity, and no real remedy for it can be found until the receipts begin again to exceed, or at least equal, the expenditures, which will not be for many a day to come, according to present appearances. However, the exigency has had a tendency to unite all the friends of honest money, so that the danger from the attacks of the silver cranks and populist element is considerably lessened. The refusal of Judge Cox to grant the Knights of Labor the injunction which they wished against Mr. Carlisle has cooled the ardor of that class of citizens. There are anti-bond resolutions and free silver coinage bills in the air, but it is not believed that any of them can pass either house in the present circumstances. Very interesting debates have been held this week apropos to the new bond issue, in which the secretary has been sharply criticised by some of the Western senators, but his course has been upheld by the solid men of both parties, including such authorities as Senators Sherman and Allison, and it is plain that Congress is not in a mood to coquette with the wild-cat contingent just now.

#### Hawaii Once More.

The House resumed the consideration of what it evidently regards as the Hawaiian nuisance on Friday, but the interest in this subject is plainly on the wane, and the contrast between the appearance of the chamber on that and on the preceding day was most striking. The speeches, by Messrs. McCreary, Hitt and Rayner, have proved to be fine productions, prepared with evident care, but they have fallen on listless ears. The House will undoubtedly pass the McCreary resolution condemning Mr. Stevens and indorsing the administration—but ignoring the restoration policy—and in due time the Senate will pass a similar resolution, both declaring against any interference with Hawaiian affairs, and thus leaving the queen to shift for herself, without any more help from her great and good and considerably disgusted friend, the President.

#### Brazil, Peckham, Moody.

The news from Brazil created a good deal of pleasurable excitement here, and Admiral Benham's businesslike methods of protecting our flag and commerce in the harbor of Rio de Janeiro is universally commended, but no serious consequences are anticipated in official circles.

The general expectation is that Mr. Peckham's nomination for the Supreme Court will be defeated in the same way and by the same agencies that compassed Mr. Hornblower's rejection.

The Moody gospel meetings begin next Wednesday, and public interest in them increases daily. The preparations are now complete. Preliminary meetings have been held in many churches, and an unusually earnest spirit is manifest throughout the religious community in reference to the great event. On the same day, moreover, Lent begins, and the social world of Washington, which has not been overwhelmingly gay this

winter, will gladly subside into an economical quietude and seclusion.

Feb. 3.

C. S. E.

#### FROM THE INTERIOR.

##### Useful Institutions.

The service which our Western colleges are rendering the cause of education is a matter for profound gratitude. A recent visit to Beloit revealed ever growing facilities for study, not only in the way of buildings, increase in the library, in laboratories, in treasures of art, but in the enthusiasm of faculty and students alike. Thanks to the gifts of Dr. Pearsons and others, the academy building, Chapin Hall, the new Science Hall and the new chapel are surpassed by few buildings designed for similar use anywhere. But the prosperity of the college increases its wants and renders further and more rapid growth both necessary and inevitable. Colorado College has never had greater prosperity than she is now enjoying. In spite of hard times she is forging her way forward to a leading position in the educational world. Her elegant and very complete library building will be dedicated, it is supposed, next month, and will then be ready for that rapid increase in the number of books which in these frontier institutions is so greatly needed. Iowa College has received \$1,000, the interest of which is to be expended in first, second and third prizes for extempore speaking, and for a first and second prize in vocal music rendered at the time of the contest in eloquence. These prizes will be known as the Hill prizes. Illinois College, under its new president, Dr. J. E. Bradley, is also thriving. This is the college to which the late Dr. Sturtevant devoted his life and for which the late Dr. E. A. Tanner literally gave his life, that it might retain its reputation for scholarship and be once more set on its feet financially. That large endowments will come to this institution we cannot doubt. Nowhere are they more needed, nowhere would they be more wisely expended. The college faculty has always been a source of strength to our Jacksonville church and is not less so now than in the past. The recent report of the church at its annual meeting, which was large and enthusiastic, showed a steady increase in members and benevolences exceeding \$1,200. This is a hint of what may be accomplished when such men as Dr. Hayden, pastor of the church, and President Bradley work together.

##### The Coughlin Trial.

What a travesty of justice some of our trials are! For more than ninety days the trial of Dan Coughlin, who was convicted four years ago of being one of those who had knowledge of the murder of Dr. Cronin, and who for some reason has been granted an opportunity to prove himself innocent, has dragged itself along, till now, as even the secular press declares, its proceedings are little better than a farce. Witnesses for the defense continue to be brought forward day by day whose testimony seems hardly relevant, and whose presence on the stand is only the signal for new efforts on the part of the lawyers to show their skill in cross examining or in preventing it. Outsiders would like to know where Mr. Coughlin gets his money for such a trial, and on what grounds the State is justified in the expense it is compelled to undergo in order to re-establish his guilt. It would seem to those who only follow trials like this as the testimony is given in the press



as if the wearisome prolongation of this special trial were utterly without excuse.

#### Expense of the City Government.

At last we have the estimates from the comptroller of what it will cost to govern the city a single year—sixteen millions of dollars. About nine and one-half millions are required for the municipal government, nearly six millions for schools and one million and a half for the Public Library and matters to which nobody can object. No wonder that we never lack for candidates to fill places where such large sums of money are handled. The greater wonder is that, on the whole, we have had so few cases of dishonesty, that, unsatisfactory as our city government is, it yet has managed to keep its credit good, and this, too, in spite of the charges constantly brought against it of having men by the hundred on its pay roll who render no service whatever for the money they receive.

#### The Spoils System.

Add to the disbursement of money through the city the amount paid out by the county, a sum larger than is required to pay the expenses of the government of some Western States, and it will be seen that the attractions of the spoils system in this region are great. Whether civil service will ever be popular here or successful is somewhat doubtful. One of the first steps toward such a desirable condition of things will have been taken when we have made dishonest voting impossible. Efforts are to be made by the Republicans to punish those who may be convicted of illegal voting at the last election, and although it has been asserted that Mayor Hopkins would do nothing to hinder the proper investigations it begins to look as if the results of the contest, on the ground of various technicalities, would not be made known till after the present term of the mayoralty has expired.

#### Services of Song.

One church in this city has solved successfully the problem of the evening service. Once a month during the winter, and for the larger portion of the year, the Union Park Church is crowded with those who are attracted by what is known as a service of song. Last Sunday evening the fifty-first of these services was held. There is nothing sensational. A fine quartette, aided by a large and well-trained chorus, furnishes the music. There are solos and duets as well as singing by the choir and chorus together. The organ contributes its part. The pastor's address, brief, yet not too brief, is always on some practical theme and is pointed, emphatic, eloquent. The element of worship is not lost sight of. It would seem from the success of this service, and the excellent influence it has on the other services of the month, as if a positive contribution has here been made to the solution of the perplexing problem of the second service. Sing the gospel for the people, as well as preach it. Rejoice if in any way the gospel can be so preached that the masses will listen to it and be benefited by it. In nearly all our churches prominence is given to music, some of it artistic, but much of it full of the spirit and marrow of the gospel.

#### The Bricklayers' Church.

It is reported, on what seems to be good authority, that the Bricklayers' Union has accepted the challenge of one of the speakers at the last meeting of the Congregational Club, and voted to form a working men's church and invite such ministers as Professor Henderson of the Chicago Uni-

versity and Prof. Graham Taylor to address them. The union has appointed its committees and seems to be in earnest. If this step is taken with a sincere desire to learn the truth, the union will have the sympathy of the churches from the outset. It is just possible that experience will show the members of these labor unions how difficult a matter it is to organize and support a church which shall in all things be precisely what those who care most for it really wish.

#### The Theological Seminary.

The authorities of this institution have sent to every contributor a printed copy of the resolutions adopted Nov. 1, concerning the successful completion of the effort to add \$580,000 to its endowment. The more we reflect on what this campaign meant the more are we astonished at its success. The work was accomplished by means of the hearty co-operation of professors, men of wealth, graduates of the seminary, pastors, the press—secular as well as religious—and firm reliance on God. Now that the money has been secured attention is directed to the measures necessary to raise the standard of scholarship more and more and to furnish young men not only the best opportunities for pursuing a regular course of theological study, but to receive instruction in a post-graduate course and in special topics which the student selects. Nearly all the professors offer elective courses of great attractiveness. One can have Hebrew with Professor Curtiss, Greek exegesis with Professor Gilbert, symbolics with Professor Scott, Christian ethics with Professor Willcox, a study of the sermons of eminent preachers of the commonwealth with President Fisk, Aramaic with Professor Harper and the economics of evangelism with Professor Taylor.

Chicago, Feb. 3.

FRANKLIN.

#### FROM MILWAUKEE.

Whatever may be the case elsewhere, hard times are not over in Wisconsin. In Milwaukee the greatest number of those who at any time heretofore have received charity has been more than trebled, until it is believed that now not fewer than twelve thousand people are supported at public expense or by private gifts. These are abundant, and Milwaukee remembers in generous spirit the greater need that prevails in our iron region. There no place has suffered more than Hurley, a city that in the days of her prosperity was the plague spot of the northern part of our State. She is now the center of a destitution so extreme that the governor has thought it necessary to appeal to the citizens of all the State to prevent actual starvation.

Of Wisconsin's non-agricultural productions that of iron ore has suffered most and that of lumber probably least. In making the latter statement I forgot for a moment the continued prosperity of our breweries. We have reason to believe that political influence has reached from Milwaukee to Washington to warn members of Congress that whatever else is burdened with increased taxation beer must be spared.

Notwithstanding hard times another has been added to the number of our city church buildings. On the Sunday before Christmas the North Side Church dedicated a choice little building which is to be ultimately the lecture-room of a completed edifice. From the nearest church in which the English language is used, the new build-

stands a distance of eight blocks. But one of our nine churches, the Swedish, is now homeless.

#### Episcopalian Intrusion.

The problem of too many churches in our smaller towns is receiving additional complication from the action of our High Church Episcopal friends. These control both dioceses in Wisconsin and are building needless churches and establishing parishes uncalled for save, as in some places, by not more than three or four families. Many of the little churches are served by students from the theological seminary at Nashotah, near Milwaukee, an institution resorted to chiefly by that class of minds who are ready to believe in the existence in themselves of heavenly gifts which, however, are of such sort as not to be apparent to any save those who possess them or imagine that they do. But this mistaken policy is turning what ought to be a most useful church among us into a narrow sect from which even Episcopalians of broader training are repelled. There is too much of genuine Romanism in Wisconsin for a mere imitation thereof to attract much attention or win great approval. At the dedication, St. Thomas's Day (Dec. 21), of the Alice Sabine Memorial Hall the lay part of the audience consisted of a neighboring farmer, his wife and baby.

The "A. P. A." is attracting considerable attention in Milwaukee. To this few causes contribute more than the free advertising it receives from its opponents. These will have themselves to thank if the new organization develops any considerable strength. It is openly alleged by a member of our State Senate that lists of candidates of his own party have been submitted to Archbishop Katzer for revision and approval.

J. N. D.

#### CURRENT THOUGHT.

##### AT HOME.

*Harper's Weekly* (Independent) gives a page to a detailed statement of its reasons for believing in the Failure of the Democratic Party. The wealth of information respecting events in Washington from 1874 to date indicate that Hon. Carl Schurz probably is the author: "The people are growing weary of the Democratic party. They are out of patience with it because of its inefficiency, its cowardice, its lack of principle and consistency, its imbecility. It would seem as though it had become so habituated to cringe before a Republican majority to abandon principle and honor, to secure by cunning what it dare not openly fight for, that, now in the day when it is in power in both the executive and legislative branches of the government, it still cringes before the threats and it is still afraid of the taunts of its opponents. It dare not execute the commission given to it. It does not trust in the majority behind it. It has no confidence in its principles. . . . Until the party accepts and acts upon its declared principles, by choosing leaders imbued with them, nothing is to be expected from it for revenue reform or sound money or civil service reform or anything that makes for good government."

Margaret Deland, in the February *North American Review*, says: "Personal journalism is doing more today to injure the art of literature than ever hunger and cold and neglect did. . . . A writer, conscientious and consecrated to his work as he may be, begins, by and by, to see himself in it; little by little he confounds his own personality with his art. . . . The requests from newspapers to take part in symposiums differ in variety rather than vulgarity. . . . The matter is in our own hands. Journalism cannot be expected to look after our taste or our morals. . . . We can refuse to be interviewed; we can refuse to

caper whenever a newspaper pipes to us; we can refuse to hide our smirking self-consciousness, our pitiful egotism, under the sacred mantle of art; we can learn not to think of ourselves more highly than we ought to think."

Mr. W. F. Poole, librarian of the Newberry Library, Chicago, pays his respects to Charles Francis Adams, in the *Dial*: "The advent of Unitarianism shares with politics the honor, in Mr. Adams's mind, of having saved Massachusetts. It came rather late, for if Massachusetts has been saved it was saved before May 5, 1819, when William Ellery Channing preached the sermon at the ordination of Jared Sparks at Baltimore. In the summer (June and August) of 1837 Unitarianism 'flowered,' he says, when Theodore Parker was ordained minister at West Roxbury and Ralph Waldo Emerson delivered a Phi Beta Kappa oration at Cambridge. Mr. Adams regards these as very important dates. They have not been so considered by modern historical writers of Massachusetts, who were all Unitarians—Palfrey, Peabody, Bancroft, Quincy, Savage, Upham, Deane, Ellis and Eliot—and no one of them ever suggested that Massachusetts needed salvation. The theory that she had fallen from grace, and needed to be brought out of the miry clay by politics and Unitarianism is an original conception of Mr. Adams's."

The Church and the Poor, Their Mutual Relations, are sensibly treated by Dr. John Hall in the *Mid-Continent*: "How did Methodism and other church agencies help their poor? By putting into their minds certain forces that are against impoverishing methods. If you so influence Dick Thompson that he does not drink two dollars a week but puts them in the savings' bank, you help him. Further, if John Jones was living by his wits, and Preacher Evans taught him to steal no more, but work with his hands the thing which is good, did he not help him? Was it not better help than if he had taken out of his own salary (smaller than the policeman's or the postman's of New York) and given him a few dollars? Where are the poor in some of our churches? Why, they would not stay poor! 'But,' it may be said, 'the churches ought to make it the interest of poor people to attend them.' What kind of 'interest'? Should they say in effect: 'We'll pay your rent and send you a turkey at Thanksgiving, if you'll come'? Would that elevate? Would it enrich in the end? Would it foster manly virtue and womanly self-respect? Would it lift up or drag down?"

The *Interior* discusses the possibility of a reunion between Northern and Southern Presbyterianism: "Reunion now would be undesirable unless upon a broad basis of toleration, much broader than would have been necessary a quarter of a century ago. We would have to give up positively and wholly our ideas of negro ecclesiastical equality. We ought to give up, whether compelled to by circumstances or not, the town meeting liberties which we love to indulge by making deliverances on civil subjects. The South must give up its objections to the acts of the assembly of 1866 and its hostility to the liberty of scientific exploration. Here is where it violates its own rule of dealing only with the relations between God and man."

The *Review of Reviews* (February) says of the administration's Hawaiian policy: "It constitutes the most shameful and the most fatuously blundering chapter in all the history of American diplomacy. . . . There is an American president and an American cabinet in Honolulu that have covered themselves with lasting renown." On the contrary, Mr. James Schouler, the historian, in the February *Forum*, gives his opinion of the work of Mr. Blount: "My only surprise is that a candid and unprejudiced mind can reach, on the essential facts, any deduction materially different, for this testimony is not *ex parte* in reality, as so many have taken for granted."

## ABROAD.

The chief rabbi of the English Jews, Dr. Hermann Adler, in the January *Review of the Churches*, gives a statement of the modern teaching of orthodox Judaism: "We do not regard the whole sacrificial system as symbolic. By no means did it teach, or were sacrifices intended to teach, vicarious atonement. . . . Our faith teaches that the so called Mosaic law, with its various rites and observances, is incumbent upon us Jews only, and that the non-Israelite need but observe the high ethical precepts there inculcated, and that if he keep these faithfully he may hope to win eternal bliss."

## CONGREGATIONALISM TODAY AS OTHERS SEE IT.

BY REV. WASHINGTON GLADDEN, D. D.

The higher critics have not yet told us whether the Deutero-Isaiah was a Congregationalist or not, but some experiences of my own during the last six months have thrown some light on that wonderful vision of his in his sixteenth chapter. What the prophet saw was a great concourse and mingling of the peoples at the shrine where he loved to worship. "Lift up thine eyes round about and see; they all gather themselves together, they come to Thee. . . . Who are these that fly as a cloud, and as the doves to their windows?" Such words as these would be largely figurative if we should apply them to anything which is now happening to our own little Congregational Zion, but something that reminds us of these words is really taking place—something significant enough to be worth mentioning. I speak only of what has been made known to me by direct revelation, but I am sure that there are many other pastors who could make a similar report.

Since I returned last autumn from my vacation I have received overtures from ministers in six different denominations, all of whom desired to enter the Congregational fellowship. Of these doves at the windows of my particular church tower three came from one denominational dove-cote, two from another, and one from each of four others, nine in all. Three of these applicants have been received into our own church, one of the three is already in a Congregational pulpit, and the other two have a right to be in a very hopeful state of mind.

I shall not mention the names of any of the denominations from which these accessions have come to us, for this is not an attempt to make any invidious comparisons between ourselves and our brethren of other names or to crow over anybody, but simply to set forth a fact which Congregationalists have a right to know. I may say, however, that the recruits come about equally from the opposite camps of conservatism and liberalism. Some of them come to us because they want more liberty of opinion and some because they want a more positive faith, some because they feel that they have been oppressed by the ecclesiastical machine and some because they are tired of incoherence and anarchy and wish to be members of a body that is more organic and vital. It seems to be supposed by some among them that the Congregationalists are not unfriendly to scholarship, that they are willing to read the Bible in the light that shines from its own pages. By others it is assumed that the Congregationalists are people of evangelical fervor and earnestness, that they are working for the salvation of men.

I wish I could believe that our Pilgrim churches are all that these postulants, com-

ing from opposite directions to meet upon our threshold, are ready to believe them to be. I wish I could be sure that we are as broad and catholic as our conservative candidates consider us, and as earnest and devoted as our liberal recruits expect to find us. I am afraid that both of them may be somewhat disappointed. We are not perfect. We count not ourselves yet to have apprehended. There is narrowness and obscurantism among us, and there may be found in some quarters the coldness and dearth that come of speculating too much and praying too little.

Nevertheless, I confess that I have been touched by the hopes which these new friends of ours entertain concerning us. "Paint the man that I mean to be," the sitter said to the artist. That is the kind of portrait every good man would like to bequeath to his children. That is the kind of picture which these friends have made to themselves of our Congregationalism. It may be that their composite portrait flatters us, but I am sure that it suggests the kind of people that we mean to be. And it ought to comfort and encourage us to find that by such a consensus of judgment this estimate is placed upon us.

There are those among us who think that our theological tendencies are too conservative—that there is not room enough within our inclosures for broad and brave thinking. They would be somewhat reassured if they could hear the testimony of those who are coming to us from the camps of the conservatives. There are those among us who are afraid that our faith and love and zeal are going, or gone—that criticism has killed our piety. But here comes a clear-sighted man, who has been living near us and watching us intently for years, and asks us to receive him to our communion because, as he says, he is longing for "a truer and deeper Christian fellowship"—a fellowship which expresses itself in "study of and reverence for the Bible, loyalty to Christ and love for Him as a personal Saviour, repentance for sin and the prayer of faith for deliverance from transgression, a genuine love for souls and a regard for the church as a divinely ordained institution to save the world." May I not beseech our sometimes despairing conservative brethren to consider what it means when a thoroughly intelligent neighbor, who knows us well, comes and knocks at our doors and begs us to let him in for such reasons as these? Is it not barely possible that their apprehensions of the decay of faith among us are a little bit exaggerated?

Let me give a little more fully, in his own words, this candidate's confession of faith:

I believe in the Bible as the record of God's revelation to man, and that it is inspired; I believe in the incarnation—that Jesus is the Saviour of the world, conceived of the Holy Spirit, born of the Virgin Mary, died, rose again and ascended to heaven; in the Holy Spirit the Comforter; in retribution and the eternal consequences of sin; that no one can be saved who does not seek salvation. If an unrepentant soul must suffer forever or go out like a candle that has burned to the socket, it will not be for want of opportunity, but a matter of choice.

This man seems to think that with a belief like this he would be at home among Congregationalists. Would he not be? Should he not be? And so long as Congregationalism furnishes a fellowship into which men of this type seek to enter need we be greatly concerned about the loss of its evangelical character?



## A Plea in Behalf of the Weaker Churches.

By Rev. James Brand, D. D., Oberlin, O.

There is in every generation, but especially in ours, a good deal of criticism of men in the ministry and men preparing for the ministry. The world looks on and says: "The preaching is sound but the practice is defective. Men are entering the ministry as a profession, and for gain, just as men enter other lines of business. They seek the easiest places and the largest pay, like other men. They neglect the fields where they are most needed and compete for the places where there is most money." This is partly true and partly false. A shrewd man who was asked to help in educating ministers replied: "When I find men who will preach the gospel to the poor I have some money for them. But young, educated ministers generally want right away a handsome wife and a large church." This again is partly true and partly false. An English writer has suggested as one of the causes of infidelity what he calls the "scandals of Christianity." One of these scandals is the spirit of self seeking on the part of preachers and other professors of religion, which sets the world to talking about the church and the ministry as no better than itself.

Certain statistics pointed out to me by Rev. T. Y. Gardner seem to indicate that this criticism is substantially true. (1) The proportion of vacant pulpits is rapidly increasing. For the last five years twenty-eight per cent. of our Congregational churches are annually pastorless. (2) More than one hundred and fifty new churches are annually added to the list demanding ministers, while all our theological seminaries furnish only about fifty more than we lose by death. (3) It is the small, feeble churches which could sustain a consecrated young man without a family, but not a man with a family to support, that are left destitute. If the churches were all financially strong there would probably be no lack of ministers to supply them. It is the great multitude of weak churches and the scramble for the strong ones that keep men out of our seminaries. (4) As a rule, with noble exceptions, young men just leaving the seminary join in the competition with older men for the so-called important places.

Thus in Massachusetts, which reports 573 churches and 800 ministers, we find that out of seventy-nine first pastorates in the last five years only twelve were in churches of less than fifty members, yet Massachusetts has eighty-four such churches. In New York out of thirty-two first pastorates only nine were in churches of less than fifty members, though that State has sixty such churches. In Ohio, out of twenty-three first pastorates, only two were in churches of less than fifty members, yet Ohio has seventy such churches. In Illinois, out of twenty-three first pastorates, only nine were in churches of less than fifty members, but Illinois has seventy-nine such churches. In Iowa, out of twenty-five first pastorates, only nine in churches below fifty, though Iowa has 126 such churches. In Minnesota, out of thirteen first pastorates, nine were in churches of below fifty members, but Minnesota has about 150 such churches.

There are in these six sample States not far from 2,000 churches, about 1,425 of which contain only 100 members or less,

and about 750 of this latter number have less than fifty members each. Yet out of the 195 first pastorates in these States seventy-four, or thirty-eight per cent., were in the churches with more than 100 members. These facts show that the increasing per cent. of vacant pulpits is largely confined to the small, struggling churches which cannot support a pastor with a family. Hence the world says that ministers of the gospel are controlled by the same motives that govern men in entering other callings.

Now what is the remedy?

First, an epidemic of Christian self-denial. We all, pastors and people alike, need to get back to the example of Christ, who has set the standard for the Christian life. Remember what that standard meant for Christ Himself. It meant the sacrifice of the favor and confidence of men about Him, including his own brethren. It involved the giving up of the social blessings of home and friendship and the gratification of personal ambition. He put self-seeking under His feet. He spurned away that awful temptation which is crippling the usefulness and degrading the high calling of so many ministers and laymen today. I mean the temptation to seek large incomes and prominent places and the praise of men, to the neglect of the poor and needy.

It has come to me of late like a new revelation, that what we all need, whether in the pulpit or in the pew, is to have burned into our souls that great, significant truth, that while "foxes had holes and birds of the air had nests, the Son of Man had not where to lay His head." Why was this? Because hardship, poverty, suffering were easier to Him than to other men? No. Because lofty virtue consists in self-denial for its own sake? No. But because the emergencies of souls, the claims of the kingdom of God, required a singleness of aim and self-denial of life which was incompatible with human ease, luxury or personal ambition.

The very life force of Christianity, without which it will fall from the earth, is precisely that self-devoting love which the world did not understand in Christ, but which is willing to be poor, willing to endure hardness and social privations, willing to go to the most difficult field and the poorest pay, even though it involve having not where to lay one's head. Is this too hard, too lofty, too heroic for men? Will it repel them from Christ and from the ministry? No, no. A few craven souls may shrink back, but the heroic men and women will be drawn to the side of Christ. The weakness of modern Christian life is that it is not sufficiently heroic. It does not demand enough. The ministry has become too cheap and is in danger of settling down to the level of a mere profession by which to make a living. If we want to draw more men to the pulpit the standard of self-devotement must go up, not down.

Second, a new attitude in this matter on the part of young men. A conversation with Rev. Mr. Gardner, several months ago, resulted in the following suggestion. Suppose that all the young men in our colleges and seminaries, who hope to preach the

gospel, should agree among themselves not to accept as their first pastorate self-supporting churches, but should choose to spend the first years of their ministry in fields where there is the greatest need and the smallest remuneration, and suppose they did this because they were young and strong and, having no families to support, they could live and work where older men with families could not; suppose they said to themselves, "We ought to go to such places when we are young, for when we are old we can't"; and suppose they did this cheerfully, as a matter of glad, heroic devotion to Christ and the needs of His kingdom, isn't it certain that three or four important results would follow?

- (1) The weak churches would be manned.
- (2) The congestion of available middle-aged men around certain centers would be relieved. The vacant pulpits would call this multitude who are "without charge." This relieving of the ministerial congestion would remove one of the scandals of Christianity.
- (3) The blessed result of a Christlike work would come to the young men themselves. The reflex influence of genuine self-denial would be to each one an added source of power, and the very best preparation for service in a larger church at a later date.
- (4) The whole conception of the ministry would be lifted to a higher plane. The old reverence for a true, unselfish man of God would be restored. The world would see that "the Lord's soldiers were looking less to their shoulder-straps and more to their swords."

I rejoice that a movement in the line hinted at here is already on foot among many young men themselves. The movements of the various home missionary bands are in the right direction. Forty-two students in Oberlin, most of them in the theological department, have entered into the following agreement: "I do hereby promise myself and my God that I will not seek a place of wealth or honor for my first pastorate, but will enter any humble position among the weak and struggling churches to which I may be called."

A Ministerial Brotherhood has also been organized recently of young men in college and academy who hope to enter the ministry. The object of this organization is to help keep the need of more men before the minds of the students and churches, and to raise, if possible, the standard of ministerial consecration. Our hope is in the attitude of young men. There is abundant reason to believe that they will respond to the call for heroic service if the facts are understood and the stronger churches will stop tempting them. "I have written unto you young men because ye are strong, and the word of God abideth in you, and ye have overcome the evil one."

I have no authority from the word of God to "judge those that are without," nor do I conceive that any man living has a right to sentence all the heathen and Mohammedan world to damnation. It is far better to leave them to Him that made them and who is "the Father of the spirits of all flesh"; who is the God of the heathens as well as the Christians, and who hateth nothing that He hath made.—*John Wesley.*

## TWO LOAVES OF BREAD.

BY REV. CHARLES M. SHELTON, TOPEKA, KAN.

There was a knock at the door. "Come in," said the minister.

The door opened slowly, and a young man with his hat in his hand appeared, with one foot on the step and the other on the ground. He hesitated, as if not in the habit of entering other people's houses, and the minister said again, "Come in!" The young man entered. The minister was not writing a sermon; he was kneading some dough on the kitchen table. He nodded to the young man with the hat in his hand and said, pleasantly, "Won't you take a seat?" The young man sat down, looking hungrily at the dough and flour on the table.

"What can I do for you?" asked the minister.

"I want something to eat, that's all," replied the man, in a low voice.

The minister looked thoughtfully at him. He was not a professional tramp. Even the minister could see that. There was a look about him that was several degrees better than any tramp ever had.

"Are you out of work?" asked the minister.

It was a foolish question, but even the minister sometimes asked such.

"Haven't had a thing to do for more than four months. Haven't had a mouthful to eat for two days."

"Is that so?" It was a helpless question, but the minister felt that he must say something. Then he added: "I'll tell you what I'll do. I'm going to bake two loaves of bread. My wife is away on a visit and I am here alone batching it. I will give you one of the loaves when it is baked if you will let me ask you a few questions while it is baking; will you?"

"Haven't you got a bite of something cold?" asked the man.

"I don't know but I have. Let me see." So the minister rumaged through the pantry and the refrigerator, and succeeded in finding some pieces of cold meat, a slice of cake, a fragment of pie and a plate of doughnuts. He set these on the table before the man, gathered up his dough and began to put it in the pans for baking, while the man devoured the cold pieces with a ravenous gesture of hand and mouth that spoke more volumes than a series of magazine articles on the famine in Russia.

"I suppose you are willing I should ask questions?"

"I don't care," replied the man.

The minister put his bread into the oven, washed his hands at the sink and sat down.

"You say you have been out of work for four months?"

"Yes."

"What was your work?"

"I am a miner."

"Coal?"

"Silver. Colorado."

"What wages did you get?"

"I have earned as high as \$5 a day."

"You ought to have saved something on that."

The young man looked sheepish. He said: "I didn't. I blew it in every Saturday night."

"Blew it in?" inquired the minister, who was not familiar with the phrase.

"Yes." The young man stared, but did not venture any exegesis of the term.

"Then," said the minister, "you did not save anything?"

"No; my wife was sick along at the last and I had to pay out \$100 for doctors."

"Where is your wife?"

"Back in Colorado."

"What is she?"—the minister hesitated. He feared he was getting too personal. The man volunteered to tell him.

"She is doing some work in a hotel. There was nothing for me, so I started for Kansas to see if I couldn't get work in the hayfields. I worked three weeks and then everything quit. I've tramped all over the country to get work. There isn't anything to do."

"Have you tried the coal mines?"

"Yes; there's no show there. These foreigners have rushed in and they will work on wages that wouldn't keep a dog—an American dog."

The minister stared at the stove and then suddenly rose and opened the oven door. The bread was rising slowly, so he shut the door quickly and sat down again.

"What are you going to do?" It was another helpless question, but somehow it was the only one that occurred to the minister just then.

"I don't know," said the man. The answer exactly matched the question.

"Have you tried to get work here?"

"Yes."

"What can you do besides work in the mines?"

"Anything that an average man can do."

"You couldn't write sermons, I suppose?" asked the minister, with a faint smile. "Because, you know," he went on by way of partial explanation, "that's what a good many average men are trying to do."

The man at the kitchen table stared again but he did not smile. He was beyond the point where anything in the line of humor could touch him. The minister instantly became serious. He rose again and cautiously opened the oven door and again shut it and sat down. The man had eaten up all the cold pieces and now rose to go.

"I'm ever so much obliged to you, sir," he said, in the same low voice. "This is new business for me. I never begged for food before. Wouldn't now, but I got so hungry I couldn't help it."

"I should think not. I believe I would do the same myself. But you're not going? The bread isn't done yet."

"I don't believe I care for it," said the man, slowly, as he backed toward the kitchen door.

"Better wait. I think it will be good bread," said the minister, modestly.

The man hesitated and sat down. "You don't object to my asking questions while we wait for the bread, do you?" asked the minister.

"I don't care," said the man again.

"Haven't you any friends or relatives who could help you?"

"I have a brother back in Massachusetts, and a sister in New York, and a brother-in-law in Chicago."

"Then I should think you would go to them," said the minister, brightening up.

"I would, perhaps, but they're all out of work, too, and as bad off as I am," replied the man, grimly.

The minister stared again at the stove and pushed the damper in a little farther. He did not seem to know just what to say. Finally the man asked a question.

"Do you own this house?"

"No, I rent it. Fifteen dollars a month,"

added the minister with an air of frankness, to encourage the other.

"I suppose you get a pretty good salary?"

"One thousand dollars a year."

"In advance?" asked the man.

The minister looked at him to see if he was in earnest.

"No," he replied, slowly, "not in advance."

"I suppose you pay the rent in advance?"

"I do when I have it," replied the minister.

"I suppose you always have enough to eat?" asked the other.

"Yes. I don't ever go hungry from necessity."

"Do you have a family?" asked the man.

"Yes, a wife and three children," replied the minister.

There was a long pause after this and the minister felt the silence growing awkward. He rose again and, breaking a piece of stalk from the broom, opened the oven door and thrust the stalk into the bread to see if it was baking all right.

"Do you think there are very many men in your circumstances?" he asked as he shut the door again.

"Hundreds."

"Here in Kansas?"

"Everywhere."

"What will they do this winter?"

"I don't know."

There was another very long pause. The minister at last said, more from self-compulsory habit than anything else, "Are you a Christian?"

"My folks were raised Methodists," replied the man, with an indirect resistance to making the matter personal.

"Well, do you believe in the teachings of Christ yourself?" asked the minister, who somehow felt that he was not asking just the kind of questions he had in mind to ask at the beginning.

"I don't know. What are they?" asked the man.

The minister stared again. "Why, you surely know what the teachings are. You have read the Bible?"

"Yes, sir, read it through several times."

"Then of course you know what the teachings are," said the minister, in a tone of relief.

"I'm not so sure that I do," said the other. "I don't know just what Christ meant when He said, 'Give to him that asketh thee and from him that would borrow of thee turn not thou away.'"

"Why, that's easy enough," said the minister. "Of course He meant to teach the spirit of generosity and love and sympathy."

"But how far did He mean it to be carried?"

"How far?"

"Yes, suppose you have something to eat and I am starving, does it mean that when I ask you are to give?"

"Certainly."

"But suppose a hundred men like me, and they all need food and all ask; are you to give them?"

"Well, of course I can't feed *all* the hungry men in the world."

"But does Christ teach that you ought to give as long as you have and others haven't?"

"Somebody ought to give," said the minister, cautiously.

"But suppose somebody refuses and the men can't get anything unless you give, what then?"



"Is there ever such a condition?" asked the minister, Yankee like.

"Isn't there just such a condition at the present time?" asked the man. "Here am I, and hundreds like me, without any work and without any food. We are shut up to one of three things—beg, steal, starve. The city will not furnish work. The State will not furnish work. The government will not furnish work. Then, according to the teaching of Christ, is it not the duty of those who have to give to those who have not?"

"What if those who need help brought their want upon themselves? What if they squandered their savings in drink or otherwise? Are we who are temperate and frugal and saving to help those who are to blame for their own condition of want?"

"Does Christ teach what to do then?" asked the man, Yankee-like in his turn.

"I do not know," said the minister, after a pause.

He again opened the oven door and tried the bread. "I think it is done. Yes, I believe I will take it out," he said. The pauses between the questions and answers were longer than we can indicate by stating the fact, so the minister's bread had time enough to bake.

"Here is your loaf," said the minister. The man took it and wrapped one part of his coat around it.

"Thank you. It will be my supper and breakfast and perhaps dinner," the man said.

"Where will you stay tonight?" the minister asked, not thinking of anything else to say.

"I don't know," replied the man. "Good day, sir."

"Good day," returned the minister. The man opened the door and went out.

The minister stood in his kitchen a few moments and then went into his study and opened his Bible. He read the fifth chapter of Matthew and then turned the leaves to the third chapter of John's first epistle until he came to the words: "But whoso hath this world's good and seeth his brother in need and shutteth up his compassion from him, how dwelleth the love of God in him?"

"How much of this New Testament teaching should be interpreted literally and exactly?" said the minister, talking aloud. He sat in his study a long time. He kneeled down and prayed until it was dark, and then he prayed longer until it was light.

The next day the minister went to the municipality officers to see if something could not be done to give idle men work. Nothing. There was no work. "But men are starving." "That may be. There is no work." "Then we must give what we have. We must share," said the minister. Everybody stared. The next Sunday he preached about it, and urged his people to share what they had. He took his text from Matt. 5: 42 and 1 John 3: 17. Everybody was surprised.

"What! We cannot share our hard earnings with tramps and idlers. It is absurd."

"No," said the minister, "I do not mean that. But while we are waiting for the government to do something what will become of these people? We cannot see them starve. We must obey the New Testament teaching."

"Is that the New Testament teaching?"

"Is it not?" asked the minister.

The next day ten men came to the minister's house for food. They were not tramps. They were men out of work who needed something to eat. They had heard of his sermon. He gave them what he had and they went away. Next day twenty came.

The minister did not know what to do. There was no more food in the house. He had received \$10 on his monthly salary the Saturday before he preached about sharing. He sent some one out to buy food with it and divided. The next day the minister's house was besieged. But he had no more money and no more food. The kitchen was filled with hungry men.

"My brothers," said the minister, sorrowfully, "I have nothing more for you."

Just then a committee from the church came to wait on the minister and tell him that his services as minister were no longer required since he had become a socialist and sympathized with the dangerous classes.

"I am not a socialist," exclaimed the minister. "I have simply tried to obey the literal teachings of Jesus Christ."

"You are a fool as well as a socialist," replied the chairman of the committee, and he went away with the rest of the committee, leaving the minister with his hungry constituency.

"What shall we do now?" they asked, crowding about the minister.

"I do not know," he replied.

"What is the teaching of Christ on the remedy for our condition?" they cried.

And the minister replied, slowly, "I do not know."

### ORDER OF SUNDAY MORNING SERVICE.

BY REV. A. H. QUINT, D. D.

Many of our churches are departing from the severe simplicity of the ancient order of Sunday morning services. I think that this change is largely due to the wishes of pastors. They desire to make the service more attractive, or they feel a lack of some elements needful to a more complete system, or they wish to enrich it either with ornament or with real substance, or they wish to provide parts in which the people can take an audible share. I remember a friend of my boyhood who used to say that he would be either a Quaker or an Episcopalian. These two, he said, were the only denominations in which the people took any large share in worship—the former the one wherein all the people kept silent, and the latter the one where all the people joined in the liturgy. My friend became an Episcopalian. Our ministers are trying to strike a medium. The result is variety.

Perhaps some selections of "order of service," of which I have a very considerable number, may afford some hints to brethren who are attempting improvements.

The earliest which I have selected is that given by Lechford, about the year 1641, who left Massachusetts Bay near that time on a hint that no lawyer was needed in the colony. He says:

The publique worship is in as faire a meeting house as they can provide, wherein, in most places, they have bene at great charges. Every Sabbath or Lord's day, they come together at Boston by wringing of a bell, about nine of the clock or before. The Pastor begins with solemn prayer continuing about a quarter of an hour. The Teacher then readeth and expoundeth a Chapter; Then a Psalme is sung, which ever one of the ruling Elders dictates. After that the Pastor preacheth a Sermon, and sometimes *ex tempore* exhorts. Then the Teacher concludes with prayer, and a blessing.

Somewhat earlier than this date laymen had been permitted to follow the preaching with questions or with prophesyings, but this had resulted in such wrangling that, except upon rare occasions, the practice had been stopped.

In 1726 Cotton Mather gives us the following parts and order:

1. Long prayer. 2. Psalm or hymn. 3. Sermon. 4. Short prayer. 5. Psalm (sometimes). 6. Benediction. Sometimes no. 5 began the afternoon service, a collection preceding it.

This was the severest protest possible against the English liturgy. It demanded a great amount of spirituality on the part of the people.

We may as well come to modern times. In the old church of my boyhood the order was one which will be familiar to many, and which is still used in some churches with but slight changes. Here it is:

1. Organ Voluntary. 2. Invocation. 3. Psalm or hymn (from "Watts and Select"). 4. Scripture reading. 5. Prayer (decidedly long). 6. Notices. 7. Hymn. 8. Sermon. 9. Prayer. 10. Benediction.

No hymn followed the sermon, but one introduced the afternoon service, which in ancient times was treated as a continuation of that of the morning and not independent. This very simple form satisfied the people, although the singing was left to a choir. The people all stood upright during the prayers. I do not think that there was any less interest in public worship nor any less devotion and profit than are in our present more elaborate forms.

The order just given was almost precisely the one found in Boston churches forty years ago, unless an additional hymn came after the sermon. Perhaps also an anthem preceded the invocation. The summer order of the Old South in Boston is not materially different. It is as follows:

1. Anthem. 2. Invocation. 3. Hymn (quartet). 4. Reading of Scripture. 5. Prayer. 6. Response by choir. 7. Notices. 8. Hymn. 9. Sermon. 10. Hymn. 11. Prayer. 12. Benediction, the "amen" being given by the choir only.

I suppose that the simplicity of this order is somewhat due to kindness for transient ministers and transient people in the pastor's vacation. There is, however, no lessening of the quality of the superb music always found in the Old South. In fact, that music and the music in Trinity conquered my prejudice against a quartet. The congregation I still believe should have plenty of hymns, but I yield the point that some elevating music can be rendered only by selected voices.

I might as well at this point give the arrangement of the Old South a year ago when the pastor was at home to take care of it. Two parts are additions to the above, but minute directions are given as to form. I copy it entire:

1. Anthem by choir. 2. The Lord's Prayer (Matt. 6: 9-13), (all bowing down and joining aloud with the minister). 3. Responsive Reading and Doxology (all standing up and joining with the minister and choir). 4. A portion of Scripture by the minister. 5. Hymn by choir. 6. Prayer by minister (all bowing down). 7. Response by choir (without the organ). 8. Notices. 9. Hymn (all standing up and singing). 10. Sermon. 11. Hymn (all standing up and singing). 12. Prayer and benediction (all bowing down). N. B. (1) The parts numbered 2 and 3 may be omitted in the afternoon service, at the discretion of the minister. N. B. (2) Collections which have been ordered may be taken after giving the notices, or, should the minister prefer, at the close of the sermon.

It will be seen that the substantial additions here found are the Lord's Prayer and responsive reading of the Psalms.

A strong old church, which maintains the ancient doctrines as well as forms, has simply this, with which it is entirely satisfied:

1. Invocation. 2. Lord's Prayer. 3. Hymn. 4. Scripture Reading by the minister. 5. Prayer. 6. Response by choir. 7. Notices and Collection. 8. Hymn. 9. Sermon. 10. Prayer. 11. Hymn. 12. Benediction.

The simplicity of this order is in entire keeping with the dignity of the fine granite building in which the church worships.

A church in one of the suburban cities has the following:

1. Doxology. 2. The Lord's Prayer by minister and people. 3. Hymn. 4. Responsive Reading. 5. Anthem by choir. 6. Scripture Lesson. 7. Prayer. 8. Response by choir. 9. Collection. (Not announced.) 10. Solo. 11. Hymn. 12. Sermon. 13. Prayer. 14. Hymn. 15. Benediction.

It will be seen that "notices" are not in the list. This church, like many others, prints all its notices and distributes to all the people. The choir is a quartet only, which leads the congregation in the hymns. This simple order offers no startling attractions, but the congregation in ordinary weather ranges from over seven hundred to one thousand persons. I am not sure that I like the arrangement by which the solo and a hymn are placed together.

I will give the name of the First Church in Cambridge, because of the venerable history of that church and its peculiar location in a university town, with the apparent result of the experience of its pastor:

1. Doxology, by choir and people. 2. Responsive Reading (people standing), closing with the Gloria Patri. 3. Lord's Prayer. 4. Choir voluntary. 5. Scripture reading by the pastor. 6. Prayer. 7. Hymn. 8. Sermon. 9. Hymn. 10. Prayer. 11. Benediction.

Here we find the Gloria Patri, and very properly the people stand in singing it. I regret to say that there are some churches in which this rule of ordinary appropriateness is violated by the people remaining seated.

In one of the Boston districts, where the church has had an extended life and a young pastor is doing good service, the order is as follows:

1. Doxology. 2. Invocation. 3. Anthem. 4. Responsive Reading (from Psalter in hymn-book). 5. Hymn (congregational). 6. Scripture Lesson. 7. Prayer. 8. Response (by organ or choir). 9. Notices and freewill offering. 10. Hymn (congregational). 11. Sermon. 12. Prayer. 13. Hymn (congregational). 14. Benediction.

The above order is a natural one, unpretending and yet has some little addition to old forms. An anthem is provided for and the responsive reading and response following the prayer are innovations. It is noticeable that the responsive reading of the Psalms has been very widely introduced. The churches have adopted it because it allows the people a share in the service. In some churches verses are read alternately, as in the Episcopal service. In most churches, however, I think that the really responsive character is maintained, for which purpose editions of the Psalms are specially provided. I confess to a belief that the Psalms as God ordered their writing are good enough for our use, and I always shudder when I find them chipped to pieces and the dislocated portions rearranged upon some supposed topical plan which Jehovah does not seem to have found necessary. If I were a pastor and obliged by the church to follow such a rearrangement, I think I should flee into the Episcopal Church, where God's Psalms are respected.

Some more elaborate and extended orders of service I must postpone. In the meantime I recall a statement made to me that I might the more readily feel safe in a particular order of service—that every alternate part was music of some kind. A blank outline may be convenient for pastors in rearranging the order of morning service. It would be as follows:

1. Music. 2. Something. 3. Music. 4. Something. 5. Music. 6. Something. 7. Music. 8. Something. 9. Music. 10. Something. And so on to 14 or 18.

In this convenient outline it will be understood that the musical director is to apportion the several kinds of music where the quartet can display itself to the best advantage. The pastor may then intersperse Scripture, sermon, a prayer or two, notices, and the like, where they can conveniently come in as interludes. It will of course be understood that an organ voluntary precedes each of the forms given above.

### LINCOLN AS UNSUCCESSFUL.

BY ELA THOMAS.

To use the word unsuccessful in connection with one who filled as large a place and wrote his name so high as did Abraham Lincoln may seem a misnomer. The four years in which he stood as head of the nation, by their fullness of events and splendid achievements, have largely eclipsed the years that went before, and the Lincoln whose fame is wide as the world, and whose portrait adorns the walls alike of prince and peasant, has all but overshadowed the Lincoln of trial and struggle and often of failure. But, though the world forget, his face keeps the story; its sadness tells of his disappointments, many and bitter; its patience of the fortitude with which through darkness and discouragement he kept his way. Let us, as the anniversary of his birth recurs again this week, recall a few particulars of his career.

It was the failure of one of his first enterprises, the grounding of a flatboat in the sluggish Sangamon, that first drew his attention to New Salem, the little town where the activities of his life began. It was an un auspicious beginning, for here he was first clerk for a man whose failure threw him out of employment; and then a member of the firm of "Berry and Lincoln," merchants, which failed when it had been in existence less than a year, leaving him burdened with a debt of \$1,200, which it took him long years of self-denial and toil to pay. It was also at New Salem that he met the crushing disappointment in the death of his early love, Ann Rutledge.

As a lawyer, the awkward, ill-dressed youth won his way only through trial and discouragement. As a man of business, with all his industry and economy, he only succeeded in amassing a modest, a very modest, competence. And even in the arena of political life failure attended not a few of his efforts.

The first time he ran for the legislature, in 1833, he was defeated; in fact, so shabby and uncouth was his appearance that his candidacy was regarded in the nature of a joke, and, besides furnishing fun for the boys, was hardly expected to go further. But during the campaign he displayed such qualities and abilities that it was predicted that he was sowing the seeds of success and would win another term, as he did, being elected for four successive terms.

The first time he ran for Congress, in 1844, he was unsuccessful, and, although he was elected two years later, he failed of a re-election. A little later he was an unsuccessful applicant for the office of commissioner of the General Land Office. He was also many times a candidate for presidential elector and was uniformly defeated.

Over and over his high and sensitive spirit was stung to the quick. On one oc-

casional, after a great convention at Bloomington, where Lincoln had been the principal orator and had uttered words that have since become a part of history, his friend Herndon announced with flaming posters and a band of music a meeting in the House of Representatives at Springfield, to be addressed by Lincoln. At the appointed time Herndon rang the bell and lit up the hall, but the audience that gathered comprised only himself, Lincoln and a John Pain. Lincoln, chagrined, yet, as always, alive to the humorous side of the situation, addressed them, saying: "Gentlemen, this meeting is larger than I knew it would be. I knew that Herndon and myself would come, but I did not know that any one else would be here, and yet another has come—you, John Pain." And then, his thought passing on beyond himself, "These are sad times, and seem out of joint. All seems dead, dead, but the age is not yet dead; it lives as surely as our Maker lives. Under all this seeming want of life and motion the world does move, nevertheless. Be hopeful, and now let us adjourn and appeal to the people."

In this brief speech to this meager company we have an epitome of the man, sorrowful, depressed, yet rising above himself in the strength of his confidence in the people, his cause and his Maker.

In 1854, although the popular candidate for the Senate, he was defeated by a cabal in the legislature, and two years later, when he was again a candidate for senatorial honors, while his famous debates with Douglas during that campaign drew the eyes of the country to him as a leader of the forces of freedom, and so opened the way for his nomination for the presidency, he was again defeated in what had been one of the desires of his life.

Concerning his feelings at this event a friend writes: "On the day of Douglas's last election to the United States Senate by the Legislature I was alone with Mr. Lincoln from 2 p. m. till bedtime, and I feel authorized to say that no man in the State was so gloomy, dejected and dispirited, and no man so surely and heartily deemed his life to have been an abject and lamentable failure as he then considered his to have been. I never saw any man so radically and thoroughly depressed, so completely steeped in the bitter waters of hopeless despair." And this within less than two years of his election as President.

Truly, few men have known more of the discipline of failure or the sharp attrition of unsuccess. And yet, on this the anniversary of his birth, looking back on his rounded and completed life, we can with equal truth say that it knew no failure, in that he made of each event, however untoward, a stepping-stone of vantage, indeed that each was a success as it contributed to the development of his grand and unique character, and was an equipment for the fulfillment of his appointed task.

And so it was through trial and disappointment, through thwarted hope and heartache, that he came to his great work. And the heart that had held itself steady and the courage that had never faltered were strong and unflinching to the end. What he had overcome for himself in those years of struggle and rebuff he overcame for his country—in the hour of its danger he was undaunted, in the hour of its darkness he was undismayed, when others feared he hoped when men despaired he had faith.



## The Home

### SAINT VALENTINE IN GAUL.

BY CLINTON SCOLLARD.

From the Umbrian arbor alleys,  
And the terraced slopes of vine,  
Northward through the Alpine valleys  
Roamed the good Saint Valentine.

Through the springtide rose around him  
Mountain wall on mountain wall,  
But the fervid summer found him  
On the rolling plains of Gaul.

There he preached unto the peasant  
Love of Christ and its reward—  
Tried to light the darksome present  
With the teachings of the Lord.

All the lowly felt the burden  
Of oppression, want and war,  
And they longed to grasp the guerdon  
That he bade them struggle for.

But the giant Superstition  
Hung about them like a wraith,  
Menacing with old tradition  
If they clasped the gentler faith.

So they hearkened, but were wary  
How they breathed the name abroad  
Of the wondrous child of Mary,  
And the stranger's Christian God.

When the rime made white the stubble,  
And the harvests all were stored,  
From some grim abode of Trouble  
Hordes of hungry rodents poured.

Rats were ranging in the byre,  
Racing up the granary stair;  
On the face of Hope the fire  
Faded to a wan despair.

Then, while still the throng was swelling,  
They bethought them of the saint,  
Hastened to his humble dwelling,  
Raised their pity-moving plaint.

"Often," cried they, "thou hast told us  
To thy God prayer wins its way;  
Now upon our knees behold us,  
We beseech that thou wilt pray.

"If thy God can but relieve us  
From this curse upon us thrown,  
To thy faith thou mayst receive us,  
We will worship Him alone."

Straight a supplication fervent  
Rose from good Saint Valentine:  
"Father, smile upon Thy servant,  
Through him make this people Thine."

Forth he strode into the highway,  
And, when clear a call he gave,  
Out from every nook and byway  
Surged the rats, a great, gray wave.

With a fearless air he bore him,  
As they swarmed and snarled amain,  
Drove them ever on before him  
Downward to the swollen Seine.

There, as though in mad elation,  
Leaped they in the tawny tide,  
While with buoyant exultation  
All the joyous people cried.

Rang a thousand thankful voices,  
And the saint, above their ring,  
Called, "A people, Lord, rejoices  
To acknowledge Christ as King."

And behold, forever after,  
Through that fruitful realm and fair,  
Not a single roof-tree's rafter  
Echoed to a pagan prayer.

Not a day passes over the earth but men  
and women of no note do great deeds, speak  
great words and suffer noble sorrows. Of  
these obscure heroes, philosophers and mar-  
tyrs the greater part will never be known till

that hour when many that were great shall be  
small, and the small, great.—Charles Reade.

### GOD'S DEAREST GIFT.

BY MRS. MARGARET E. SANGSTER.

She was a plain little woman, between  
thirty-five and forty years of age, wearing  
a last winter's cloak and a gown that had  
seen hard service. She pushed her way  
into the crowded ladies' cabin of the ferry-  
boat, holding a great bundle in careful  
arms. The seats in the ladies' cabin are  
generally occupied by tired men at six  
o'clock in the evening, and I do not blame  
them very much that they are frequently  
slow to yield their places to women. I  
would not blame them for their monopoly  
of sitting room in the very least were it not  
for the legend, "Ladies' Cabin," so con-  
spicuously posted over the door.

But the woman who carries such a bundle  
as this one did never has to wait long for a  
seat in any public conveyance. The bundle  
appeals for her, and a half-dozen men are  
ready to offer her the courtesy accorded by  
subjects to a queen. Young, old, rich, poor,  
learned, ignorant, it is the same. Over all  
of these the baby is king, and the baby and  
his mother are treated with deference, with  
attention, with kindness.

It is a common thing to see a plain mother  
carrying her child in her arms, but there  
was that in this mother's face which lifted  
the occasion quite out of the commonplace  
and dignified it as extraordinary. The two,  
mother and infant, were next to me and,  
perfectly unconscious of observation, the  
mother looked into the face of her child.  
As she looked her own face became abso-  
lutely ennobled by the glory of her love.  
An expression—rapt, intense, devoted, con-  
secrated—made her features rarely beauti-  
ful. It was to me as if the Madonna with  
her babe were sitting at my side, and  
presently I grew aware of a curious hush  
filling the air and making the homely place  
a sanctuary. A young man opposite, in  
evening dress with a flower in his button-  
hole, was gazing at the little mother with  
his heart in his eyes. Something very sweet  
and tender was tugging at that man's mem-  
ory. He would go on his way fortified  
against temptation, strengthened in sincere  
purpose, by that radiant glimpse into one  
of heaven's ante-chambers—a true mother's  
soul. A woman in deep mourning was  
shading her eyes with a tremulous hand as  
she looked at the other's armful of helpless  
sweetness. Had she carried such a burden  
once, and had the angel of death taken it  
from her to find its wings the sooner in the  
purer ether above? Such yearning, such  
passion of longing I have seen in the faces  
of women whose children sleep under the  
snow, or the daisies, and sometimes in the  
faces of women who have never borne  
babes.

Two young girls, returning from their  
work in a factory, saw my neighbor and  
nudged one another, with a whispered com-  
ment, and an elderly Scotch woman, with  
grandmother written in every line of her  
sensible countenance, nodded approvingly  
and sympathetically. She understood how  
"a bairn" moves the mother to the very  
highest pitch of ecstasy, especially when  
the bairn is a first-born, as this may have  
been. To my thought there stole, as if a  
voice uttered them, some old, old words  
from a book that I love: "A woman when  
she is in travail hath sorrow, because her

hour is come; but as soon as she is deliv-  
ered of the child, she remembereth no more  
the anguish, for joy that a man is born  
into the world."

The boat bumped against the dock.  
There was a rattle of chains, the bustle of  
men and women in haste to land, but my  
Madonna, who had never noticed the effect  
produced by her presence, so absorbed was  
she in her great happiness, went calmly on  
her way, every one helping her, every one  
keeping the crowd from pressing too closely  
against the precious bundle in "the swad-  
dling clothes." And I thought, as I have a  
hundred times, of God's dearest gift to a  
home, the gift of a little child. No treasure  
in bank or in acres, in position or in acqui-  
sition, can be compared with this for one  
moment. It is life given of God, another  
soul born into God's kingdom, another  
hand to bear the torch of everlasting love  
down the ages, and God's provision has  
chosen an earthly home to be its cradle, an  
earthly father and mother to be its guardi-  
ans. No honor so distinguished as this, no  
duty so divine!

Yet are there mothers who shrink from  
accepting this heaven bestowed gift. They  
are reluctant to assume its obligations.  
They gird at the confinement and the wear-  
iness its care will impose, or, faithless, they  
count the cost in our dross of dollars and  
cents. There are those who pity the mother  
of a large family, as though she were not  
rich and blessed among women, and envy  
the mother whose one child is growing up  
a solitary plant, though she is the one to  
be pitied.

The large family has its many advan-  
tages for the children themselves, and for  
the parents this, among others, that if death  
enters the home it does not rob it of every  
hope and joy, as when an only child is  
removed. Among the rights of children,  
for which I would most earnestly plead,  
is their right to be, and to be loved during  
the hallowed prenatal days and welcomed  
when their advent comes, as Mary wel-  
comed her little One.

### HEAT AS A REMEDIAL AGENT.

BY MARY WOOD ALLEN, M. D.

The value of heat as a home remedy can  
scarcely be overestimated. It is one that  
is obtainable in every household without  
loss of time and with no outlay of money.  
In light cases it acts as a curative, and it  
mitigates the symptoms in cases of severity.  
But it should be borne in mind that while  
safe for most individuals it may be danger-  
ous for old, feeble or delicate people. This  
is especially true of the full bath, but as  
this form of treatment is in most cases in-  
convenient we will leave it out of our pres-  
ent discussion. If a full hot bath is given  
to either child or adult it should be in a  
warm room and the temperature of the bath  
ascertained by the thermometer, and not by  
the method of the nurse who said she knew  
when the bath was too cold for the baby got  
blue and when it was too hot the baby got  
red. A warm bath is from 94° F. to 104°,  
and a hot bath from 104° to 114°.

In the use of wet heat it is needful to take  
great precautions not to dampen the clothes  
or bedding, for the chill thus produced may  
annul all good received from the hot appli-  
cation. Where there is great depression of  
the vital powers, with feeble heart and cold  
surface, as in delicate infants, dry heat is of  
great value. The vital heat of infants pre-

maturely born may be maintained by wrapping them in cotton and surrounding with bottles of hot water or bags of heated sand or salt. To be held close in the arms of some vigorous person will often keep the vital forces up to the point of preserving life. Again, in cases of opium poisoning, or in the narcosis of carbonic acid gas or uræmia, dry heat is very beneficial. In these cases alternations of hot and cold to the spine may save life. The heat may be applied for five minutes by means of a rubber bag filled with hot water, followed by one minute's rubbing with a piece of ice, and repeated again and again, and the anxious friends may feel assured that they are doing the best in their power while waiting for the doctor. Dry heat over the heart will also aid in the recovery.

In syncope, or fainting, heat over the heart, and also to the head, will hasten return to consciousness. Dry heat is helpful, too, in chronic rheumatism and general dropsy. In the latter case it should be applied over the liver and on the spine. It is often beneficial in neuralgia, applied over the course of the affected nerves. Sometimes a hot flannel rubbed over a flannel laid upon the seat of pain will iron it away.

An effective method of applying dry heat is by means of the direct rays of the sun. All heat is a stimulant to vital processes and solar heat is particularly effective. It excites the nerves of the skin and through them may reach the brain and spinal cord, and then through the sympathetic nervous system affect the general nutrition. Thus it will prove beneficial in cases of nervous exhaustion and consequent dyspepsia. The sun's rays should be allowed to fall directly upon the surface of the body, particularly the spine, for some minutes daily, the head being in shadow. By this method torpid livers may be stimulated to action. Cases of incipient lung trouble have been greatly benefited by the sun shining directly upon the chest. The rays may be concentrated on one spot by a tube made of white paper. All intestinal pains, whether of colic, peritonitis, cholera infantum, or from any other cause, can usually be greatly relieved by heat, and the unprofessional attendant may be sure that he is making no serious mistake in its judicious use. In these cases wet heat may be advantageously applied as a fomentation. It is well always to test the heat if it is to be applied directly upon the skin.

The most efficacious plan of giving a fomentation is to take off the clothing and wrap the patient in a blanket. Then lay a large folded flannel over the affected part. Wring a large flannel out of water as hot as can be borne, lay it over the dry flannel and then wrap the ends of the dry flannel over it. By this means greater heat can be applied and the cloths will not need as frequent renewal. When hot water is not available the wet flannel can be heated by laying it on a hot stove. Frequent renewal may be avoided by heating a dinner plate in the oven and wrapping the steaming flannel around it and placing it over the seat of pain. By this means the heat will be kept up much longer. In great emergencies, when there is neither fire nor hot water, and no way of speedily obtaining them, a wet cloth may be effectually heated around a lamp chimney, taking the precaution to apply it first at the bottom of the chimney, where it is cool, and gradually moving it

upward to the hotter part. By having all appliances at hand a mother can thus foment the throat or lungs of a child without getting out of bed. A hot water bag is, of course, the most convenient way of applying heat, and it can be used as dry heat or, placing a wet cloth under it, can be a fomentation. But every one does not own a rubber bag, therefore it is well to know various ways of procuring the desired heat. Cloths may be wrung out of boiling water so dry that they will not drip if wrung inside of a towel, which is twisted by the dry ends.

Sprains are more effectually treated by heat than by cold. Immerse in hot water when practicable, but if not then apply heat as a fomentation. Bruises, also, are best treated with heat, and discoloration can often be thus prevented. Cholera is effectually treated by heat, both internal and external. Hot enemata to wash out the bowels, hot foot and hand baths and hot water drinking all are wonderful aids in keeping up the vital force and in ridding the system of the cholera poison, which nature is trying her best to throw off through the bowels.

Dysentery and diarrhea are both cases for the use of heat, and in all these hot enemata, to rid the bowels of offending material, are beneficial, but care is needed in order not to expose the patient to a chill. Pains in the lungs, which may portend pleurisy or pneumonia, are indications for heat, at least until the doctor comes and advises other remedies. It is something of a risk, however, to recommend wet heat, as so many people are careless and apply the cloths dripping. If the extremities are cold, whatever the disease, they should be warmed by some means, and none is quicker than a hot foot bath. It is well, on removing the feet from the hot water, to dash cold water over them. This forcible driving of the blood from the feet causes a reaction that brings more blood back to them, and they will stay warm longer than when wiped out of hot water. The sudden cold also leaves the skin in a more tonic condition and lessens danger of taking a cold.

If hot applications increase pain they should not be persisted in. If there exist inflammatory conditions, cold may be a better application than heat and the patient's feelings will guide. I have endeavored to condense in a practical form the methods of home application of heat in minor difficulties, or in severe cases while waiting for the doctor to come. Mothers will find that a knowledge of judicious application of heat will relieve them of many a fear and make them, in light diseases, independent of the physician.

#### A WINTER LYRIST.

BY LEANDER S. KEYSER.

Not every one has had the opportunity of listening to a bird orchestra in the winter season; yet such has been my good fortune on more than one occasion. February, some years ago, was exceedingly mild. Near the middle of the month a warm three days' rain set in, filling the basins on the commons to the brim and converting the peaceful water courses into raging torrents. One morning, as I stepped out to my front gate, the notes of a song sparrow drifted to me from a pond near by, making a sweet refrain as the song mingled with the rhythmic patter of the raindrops on my umbrella.

A warm rain in midwinter does not dishearten this cheerful little minstrel, the song sparrow, but rather seems to put him into a lyrical mood.

When the rain had ceased at last I visited my favorite swamp, which is a sort of birds' elysium, and never have I listened to a sweeter, richer chorus than the one that greeted me on that February day. The song sparrows, vocal geniuses of our lowlands, were the artists. Melody fairly bubbled and poured and raced from their tuneful throats. The recent storms had neither drowned these gleeful musicians nor driven them to another latitude; they had merely tucked their brown waterproof cloaks more closely about them and bidden defiance to the wrath of the elements.

For many minutes I sat perched on the top rail of the fence and gave myself up to the lyrical spell. There seemed to be a songster in every clump of bushes. Not far away were two brilliant minstrels, whose resonant notes formed a sort of foreground for the more distant music. Like sad, sweet voices from dreamland rose the refrains of several sparrows about midway of the swamp: "C-o-y, c-o-y, c-o-y, ke-ke-ke-kee-ke-ke!"

Presently I sprang from my perch and approached the nearest songster. He flitted down into the wild rose bushes, chirping a little impatiently, as if he disliked the intrusion. However, he could not long cherish resentment, but soon broke into a song of such bewitching sweetness that it held me a willing captive in its mesh. How his prolonged trills, quavers and semi-quavers threw the air into ecstasy! A few moments later he emerged from the thicket and went hopping along on the ground, picking up a tidbit here and there and filling the intervals with song. Sometimes he became too excited to make the wonted pause between his trills—for they are usually intermittent—but ran them together in a continuous warble of rare beauty and strength.

After hearing him utter a new alarm call, which was very much like the sharp chirp of the chipping sparrow, I trudged on anxious to hear other songsters. A stump on a grassy slope made me a comfortable seat. This spot, like the other, seemed to have its presiding genius, who was a more versatile songster even than his neighbor to whom I had just been listening. Having found a perch on a small oak sapling only a few rods away, he discoursed in such loud, entrancing strains that I could scarcely refrain from clapping my hands in applause. His tunes, of which he sang a number, were well worthy of special analysis. Near the middle of one of them he struck a note that for sweetness and richness of tone distanced any strain I have ever heard from a sparrow's throat. It rose high, clear and bell-like above the rest of his song, and was held in a firm grasp until its successor bubbled forth. Presently, much to my surprise, he repeated that note twice in the same run, and then, strangest of all, he made a supreme effort and struck it three times in rapid succession without a break or even a tremor of his voice. To me it was scarcely less than a miracle of song, even from so gifted a vocalist. Then he sang in a lower key for a while, apparently to rest his throat, and then, to my surprise, again took up his more vigorous tune, first striking that enrapturing high note once, then twice, then thrice, when he dropped again to a lower pitch. The summit of his ambition seemed



to be reached when he struck the high note three times in the same trill. This performance was repeated at least a half-dozen times.

I noticed several other peculiarities in his singing. He would sometimes miss a syllable or two in his trill, and it seemed to me that such "breaks" were unintentional. Perhaps they were vocal accidents. Occasionally a gust of wind would strike his perch so violently as to jar several notes from his throat before he could convert them into music, and twice his song was broken off mid-quaver.

I have the impression that the American song sparrow does not always know what tune he is going to sing when he opens his beak to begin. Like some human musicians he often improvises. At other times he seems to have a well-defined tune in mind, and in such cases he sings his best, striking every note with a strong, deft touch and executing the most difficult runs with matchless skill. It may be a mere fancy, still my opinion is that the more thought he puts into his vocal efforts the better he acquits himself, although I cannot deny that some of his impromptu performances have a charm all their own.

Does our little chorister of the marsh sing to be heard? Far be it from me to accuse him of vanity or thirst for applause, yet I am compelled to believe, for several reasons, that a human auditor often inspires him to descant in his loftiest strains. I have often approached a sparrow haunt without hearing a single note, but before long a trill was heard, then another and another, until the chorus was in full swing. Not infrequently, when a sparrow is driven from his hiding-place, he flits to a perch near by and bursts into song, and, as I stand by the fence, one of these birds will often flutter near me and tune his harp to the choicest strains. It is evident that he frequently sings to be heard, but I think it is his sociable and overflowing good nature rather than his vanity that inspires him.

If the weather is not too severe this peerless musician will sing every month in the year, as I have proved by actual observation. He is especially lavish of his minstrelsy in February during warm, pleasant days. Indeed, it sometimes seems as if he sings more sweetly and vigorously than then in May and June, when there are so many other birds to spoil his opera festivals. We also sing very early in the morning and late in the evening. I often hear him long before the morning twilight breaks, as well as after the gloaming has fallen. Other birds, like the wood thrush and the brown thrasher, may have more voice volume, but very few can equal, and fewer excel, him in sweetness of tone and skill in execution.

### SUNDAY OCCUPATIONS FOR BOYS AND GIRLS.\*

PREPARATION FOR THE SUNDAY SCHOOL LESSON OF FEB. 25 AND GENERAL EXERCISES.

BY MRS. CLARA SMITH COLTON, PATCHOGUE, N. Y.

It will be a great help to teachers if mothers will make the children familiar with the chapters in the Bible which come between the lessons, and will also teach the Golden Text to the children. From Gen. 12 to 23 there is much that should be read or told to the children and little that need be omitted. Children like Bible stories, pure and simple, better than any others, if given by a mother who takes pains to make them interesting. Recently some children were talking about their fairy

story books. Some other little boys said: "We would rather have really truly stories, what's in the Bible. They have bears and lions and giants and bad kings and lots of good men in them, and they tell about boys, too, Joseph and Daniel and Moses. They're just splendoree, I tell you."

"But those Bible people are all dead long ago," urged one of the fairy story defenders. The reply was ready: "Well, fairies can't even be dead, 'cos they weren't ever alive. Joseph and Daniel are alive up in heaven now, and we'll see them when we go there."

In reading or telling chapters 12 to 23 do not keep from the children the fact that Abram deceived about his wife and that he sent away Hagar. The Bible does not pretend that its characters are perfect. Those grand old patriarchs sometimes yielded to temptation and did wrong, but they were sorry and God was always ready to forgive, just as He is now when we repent of sin. In the thirteenth chapter there is a beautiful illustration of Abram's generosity and of his determination not to risk going into evil (the wicked cities of the plain) for the sake of worldly prosperity. This account of Lot's choice in the thirteenth chapter should be read with 18: 22-33 and 19: 13-30. Lot thought he was getting the best of the bargain when he chose the east, regardless of the fact, which he knew well, that he was going right into the midst of wickedness (13: 10-14). Notice that Abram "built an altar to the Lord" but there is no mention of Lot's doing this (verse 18). In telling or reading the story of the destruction of Sodom and the other four cities of the plain, call attention to Gen. 10: 19, the fact that Canaan, the wicked grandson of Noah built them. But Shem's descendant was faithful Abraham.

#### GENERAL EXERCISES.

A primary Sunday school teacher said at the recent national Sunday School Convention in St. Louis, "Children learn twenty times more from the sense of sight than from all the other senses together." *Dissected Bible Pictures* are instructive and pleasing, especially for the youngest. Buy one or more of the twenty-five cent Bible books with bright colored pictures, selecting those with characters that are in the present Sunday school lessons. Glue the pictures to thin boards of the same size. Mark them off into irregular shapes and have a carpenter saw the boards in pieces, following the marks.

*Blind pictures and the "sweet surprise."* Have the children all shut their eyes and tell them to see with their minds the pictures you are going to draw with words. Then describe some Bible scene, omitting names, which are to be supplied by the children. Make the descriptions hard or easy, according to the age of the children and their knowledge of the Bible. The older children will soon learn to make the blind pictures themselves, and will take pride in sometimes being able to make even mamma put her thinking cap on to find out what the picture represents. For the little children make easy pictures from the Sunday school lessons they have been having. For example: "I see a man bringing a young kid and a lamb to offer them as sacrifices to God; I see another man bringing things that have grown in his garden to offer them to God. To this man a voice from heaven says, 'If thou doest well shalt thou not be accepted?' Who were the two men?"

For older children: "I see a ship tossed about in a great storm; the sailors are much frightened; one man on board, who is not one of the sailors, seems to think that he is to blame for the storm, and he asks the sailors to do something with him which they at first do not wish to do. But at last they follow his request, and the storm stops at once. Several days pass by. I see the same man again. Now he is preaching to the people in a great city and telling them to repent of their sins or their city will be destroyed. Again I see the man sitting in the shade of a vine which is almost as large as a tree. What is the man's

name?" One reason why "blind pictures" were so popular with the children who used them was because when their eyes were opened they rested on the "sweet surprise," that is, some candy, nuts, fruit or dainty cakes which were a part of every Sunday occupation. It sometimes seems to mothers as if children were one-half eyes and the other half stomach. The physical nature must not be forgotten if we would make Sunday afternoons pleasant for the little men and women. In giving the blind pictures, if the children are tired of sitting still, let them go and stand with faces to the wall, changing places with each picture.

Next week four ways of teaching the Golden Texts will be given.

Materials for a general exercise to be given next week: pictures gathered from every source. Let mamma and her flock imitate birds in building their nests. Get advertising pictures from stores, labels from canned goods, pictures from seed catalogues, patent medicine almanacs, agricultural papers, advertising pictures from old papers and magazines. In fact, collect anything and everything in the shape of pictures; it will be found that very few cannot be used. Put them all in a box to await Sunday. Write each one's name on the pictures he gets, for each is trying to be the one whose name mamma will announce on Sunday as having secured the most pictures. For use with the pictures have several sheets of fancy colored cardboard or white cut up into pieces about 12 x 8 inches. A puzzle will be given next week to go with the longer of the two blind pictures in this lesson.

#### A LITTLE FELLOW.

Say, Sunday's lonesome fur a little feller,  
With pop and ma'm a-readin' all the while,  
An' never sayin' anything to cheer ye,  
An' lookin' 'sif they didn't know how to  
smile;  
With hook an' line a-haugin' in the woodshed,  
An' lots o' 'orms down by the outside cellar,  
An' Brown's creek just over by the milldam—  
Say, Sunday's lonesome fur a little feller.

Why, Sunday's lonesome fur a little feller,  
Right on from sun-up when the day com-  
mences;  
Fur little fellers don't have much to think of,  
'Cept chasin' gophers 'long the cornfield  
fences,  
Or diggin' after moles down in the woodlot,  
Or climbin' after apples what's got meller,  
Or fishin' down in Brown's creek an' mill pond;  
Say, Sunday's lonesome fur a little feller.

But Sunday's never lonesome fur a little feller,  
When he is stayin' down to Uncle Ora's;  
He took his book onct right out in the orchard,  
An' told us little chaps just lots o' stories;  
All truly true, that happened onct fur honest,  
An' one 'bout lions in a sort o' cellar,  
An' how some angels came and shut their  
mouths up,  
An' how they never teched that Dan'l feller.

An' Sunday's pleasant down to Aunt Marilda's;  
She lets us take some books that some one  
gin her,  
An' takes us down to Sunday school 't the  
schoolhouse;  
An' sometimes she has nice shortcake fur  
dinner,  
An' onct she had a puddin' full o' raisins,  
An' onct a frosted cake all white and yellor.  
I think, when I stay down to Aunt Marilda's,  
That Sunday's pleasant fur a little feller.

—Christian Advocate.

It is to be hoped that no mother who reads the *Congregationalist* is so ignorant of kindergarten methods as the one who called it the "kitten garden," supposing that was right, because the children played like young kittens and outlined them in their sewing work!





## The Sunday School

LESSON FOR FEB. 18.

Gen. 18: 22-33.

### GOD'S JUDGMENT ON SODOM.

BY REV. A. E. DUNNING, D.D.

The stories which connect the cities of the plain with the Dead Sea are simply fruits of the imagination. No palaces or pillars have been seen in its waters, for those "cities" never had any palaces. They were villages built of mud, with reed or straw roofs, such as may be seen in Egypt and Palestine today. They were burned up by fire, probably by lightning, and turned into ashes. The Bible says nothing about their being covered by a sea. It is probable that a group of sites at the northern end of the Dead Sea marks the places where those ancient villages stood. The Dead Sea was there then, and probably has not much changed since.

But this account of their burning is of peculiar interest to us, because of its being connected with the first prayer recorded in the Bible. It was offered by Abraham, not for himself, but for others. The story is clothed in the picturesque language of a time when God was represented as taking a human form and talking with men. It furnishes vivid answers to some of the most vital questions about prayer.

1. *Who can pray effectively for others?* Righteous men have intercessory power with God. The time of reckoning for Sodom was at hand, but the decree for its destruction was not yet passed. Its impending doom moved Abraham to pray, and if to the prayer of one righteous man there had been added ten righteous lives in Sodom the city would not have been destroyed. Old Testament records furnish abundant evidence that the prayers of good men have delivered sinners from punishment. When Moses prayed for the people who were being consumed by fire from the Lord the fire was quenched [Num. 11: 2]. When he prayed for the people threatened with pestilence the Lord said, "I have pardoned according to thy word" [Num. 14: 20]. Moses' prayer saved Aaron when the Lord would have destroyed him [Deut. 9: 20]. The Lord delivered the children of Israel from the Philistines when Samuel prayed for them [1 Sam. 7: 9]. The world owes more than it dreams of to the prayers of righteous men.

The power of a righteous man in prayer is increased as he extends his human relationships. God talked with Abraham about His purpose toward Sodom because Abraham was a wise ruler of his household and was to become the father of a mighty nation [vs. 17-19]. Marriage, parenthood, the offices of pastor and teacher—all positions which bring righteous men into closer contact with human souls increase their effectiveness in intercessory prayer.

Power in prayer is increased by frequent communion with God. Abraham improved his opportunities. When the Lord visited him, he entertained Him with his best, and pleaded with Him face to face. As he pressed his petitions for a great blessing, he came to be known as the friend of God. The more we ask of Him, the more He will grant.

2. *What are our encouragements to pray for others?* The history of God's people prompts us to this kind of prayer. Abraham, Moses, David, Elijah, Job, and the long line of prophets, Paul, John and the glorious company of the redeemed, from the beginning of the chosen nation till now, have been praying for the world. Jesus Christ is our perpetual priest, and on the basis of His sacrifice, offered once for all, is ever pleading for men.

The knowledge of God's purposes in His government moves us to pray for others. Abraham could not have prayed intelligently for Sodom if God had not revealed to him her need and peril. God has revealed to us the destiny of men, and told us their danger when unforgiven, both that they may be warned and that we may intercede for them.

He has commanded us to pray for others, and has assured us that "the supplication of a righteous man availeth much in its working." We may pray for our town, our nation, the world, with good reasons for believing that God will answer.

3. *What in our lives will add power to our prayers for others?* Holiness made Abraham's prayers prevail. God took him into His confidence because He knew him to be worthy of confidence. Abraham chose such surroundings as would promote piety. If God had taken Lot into His confidence as He did Abraham Lot could not have prayed like Abraham, partly because Abraham lived at Mamre and Lot at Sodom.

Faith increased the effectiveness of Abraham's petition. He believed that God would reward his seeking. He had so great confidence in God that his words flowed freely.

Humility made his approach to God pleasing. He dreaded God's displeasure. "Behold, now I have taken upon me to speak to the Lord, which am but dust and ashes." He was moved by the sense of his own unworthiness and of the holiness of God.

Charity made his petition emphatic. He desired to see in Sodom all the good there was in her, and he thought there were more good men in the city than could be found there. One who is eager to discover sin in others is not likely to pray effectively that it may be removed.

Earnestness enforced his plea. Six times, with the cities in full view, he besought God in their behalf. He used no stilted phrases. Simple, straightforward requests, such as one naturally uses to a friend, are evidences of the genuineness of prayer. The man of God was justly angry with the king of Israel who smote him thrice and stopped. If he had smitten five or six times he would have shown an earnestness which would have annihilated the Syrians. Half-hearted praying lessens faith in God.

4. *What are the most effective arguments to be used in praying for others?* Abraham urged the value of righteousness. "Wilt Thou . . . not spare the place for the fifty righteous?" Their presence was a reason for God's forbearance toward the whole city. The unbelieving Jews were still beloved for their fathers' sake [Rom. 11: 28]. Righteous men are the salt of the earth. A faithful mother is an argument to urge in praying for a wicked son.

Abraham pleaded the justice of God in behalf of the innocent. "That would be far from Thee, to slay the righteous with the wicked . . . shall not the Judge of all the earth do right?" The Israelites escaped threatened destruction by praying that God would not, because of one man's sin, destroy them all.

But the mercy of God is the resistless plea which we may always urge with confidence. Because we have a High Priest touched with the feeling of our infirmities we may come boldly to the throne of grace. God has pledged that He will move those for whom we pray to repentance, and that He will spare the guilty who repent.

5. *What are the limits to our prayers for others?* The persistent wickedness of men may exhaust our power to pray. If there were not ten righteous men in Sodom Abraham could ask no more for the city. God could not wisely have saved Sodom. "There is a sin unto death: I do not say that ye shall pray for it." Prayer for others is limited by our moral nature and by the Holy Spirit, who teaches us how to pray. Prayer falls away from faith when it passes beyond the limits of truth.

Our prayers may be limited by increasing knowledge of God's love and wisdom. Abraham seems at first to have been shocked by what God proposed to do to Sodom. But closer communion with Him reconciled Abraham to the punishment He inflicted. If one is shocked at the severity of God's punishment of the wicked, let him not try to satisfy himself by explaining away God's threaten-

ings, or interpreting them in violation of ordinary laws of language, but let him follow Abraham's example and plead with God for the lost till he shall gain such clearer insight into the divine wisdom and mercy as shall make him willing to accept the divine purposes.

### HINTS FOR PRIMARY TEACHING.

BY MISS LUCY WHELOCK.

A parable from nature may help "to justify the ways of God to man," as shown in this lesson. It will be best to make a personal and present application of the truth that there is danger in yielding to evil influences rather than to make vivid pictures of the destruction of Sodom. The experience necessary to rightly interpret this lesson is lacking to a child, and unless great care is taken false ideas of a just and good God will be acquired. A story like the following may be told: Once there was a young elm tree that grew by a country road. It was straight and tall and beautiful. Birds made their nests upon its branches, and every summer it made a green shade for any-weary traveler who might sit beneath it. It grew stronger every year and larger, until people would stop to say, "What a beautiful elm." But one day a tiny grub crawled up the tree trunk and asked for a home in the tree. The elm knew the danger of letting anything eat away the solid wood of its trunk, but it said: "Such a little thing, and so soft! It can never do any harm." So the grub came to live within the tree, and the grub's friends came, too, and they all began to gnaw at the wood. At first only a little hole was made, but as years went on the little creatures increased in numbers and the hole grew bigger until the very heart of the tree was eaten away. Then the elm's life was destroyed. It could put forth no more green leaves. No birds came to live among its boughs. No traveler chose it for his resting place. The tree was hollow, and it had no more strength to stand against the fierce winds. People began to fear that it might blow over in any storm, and, because it stood so near the road, it might fall upon some passing traveler and do him great injury. It had been a brave and beautiful tree, but its life was gone and now it could only do harm. So it was cut down, and only the stump remained to tell the story of the elm tree.

When the story is ended question the children to bring out the truth to be fixed by it. Why was the tree cut down? What made it dangerous? Was there any harm in letting the grub make its home in the tree? When did the danger begin? Draw a wide horizontal line across the board to suggest a fallen tree. Draw upon it or above it a number of hearts. Let the children think of some of the dangerous thoughts which may come into hearts and make their homes there if they are not driven out. Show how one wrong or selfish thought will spoil a heart and open the door to others. Speak of untruth, concealment, *pretense*, *selfishness*, or whatever may meet the needs of your particular group of children. One grub in the tree brought many others. So one boy or girl with a wrong thought may injure others. Give some illustration of this.

Briefly refer to a city which had become very wicked, because evil had spread all through it. Let the children think of the influence of this city upon others. Why was the hollow tree dangerous? Trace the analogy in the sentence passed upon the city of the plain. Give the children to carry home a card with the tree trunk drawn across it and these lines:

Bad thought is a thief,  
He acts a part,  
Steals through the chambers of the heart;  
And if he once his way can win,  
He lets a hundred robbers in.

To understand is more difficult than to judge, for understanding is the transference of the mind into the conditions of the object, whereas judgment is simply the enunciation of the individual opinion.—*Amiel*.

## THE CHURCH PRAYER MEETING.

Topic, Feb 11-17. Is Christ Supreme to You?

John 20: 24-28; 21: 15-20.

Compare your interest in Him with your interest in business, family concerns, amusements, literature. (See prayer meeting editorial.)

### A PASTOR'S SUGGESTIONS.

To our own suggested development of the subject we add this week a few questions from the point of view of a pastor, in the hope that they will be a further stimulus to the laymen to prepare for the meeting in advance:

1. How can we make our business pay in this age of competition and close margins, and yet make it appear that Christ through us rules our business? How shall we convince our creditors of this, our employes, our church, the community?
2. How, without making our homes gloomy and forbidding, may we make Christ supreme in our home life? How can we keep our home sacred and love Christ more than our home? Ought such supremacy to suggest the thought of its being "gloomy and forbidding"? Why does it?
3. How can we provide amusements, not simply such as we good and elderly people like, nor such as we once liked, but such as our children like and we can enjoy with them or let them enjoy freely and yet have Christ supreme in our amusements? Do you think that Christian people are accustomed to "seek first the kingdom of God" in their choice of amusements? What kind of amusements would result from such a choice? How, without being severely didactic, may we make Christ supreme in literature, in music, in art? What kind of pictures ought a Christian home to contain? How shall the editor of a daily paper keep it clean and make it pay?

## PROGRESS OF THE KINGDOM. OUR OWN WORK AND WORKERS.

**Hand Bequest Secured** On the death of Daniel Hand, a wealthy citizen of Guilford, Ct., in 1891, it was found that he had left about \$500,000 to the A. M. A. A long contest over the will followed, and only recently has the affair been settled through the withdrawal of the contestants. Thus the A. M. A. will eventually come into the possession of this half-million of dollars. According to the deed of trust, however, the income only is to be used for the education of colored people residing in the recent slave States, and among such persons only as are worthy and whose vigor of body and mind give promise of usefulness in after life. One person cannot receive more than \$100 in any one year. It is interesting to recall something of this generous philanthropist, who was by birth a native of New England. He accumulated his large fortune, however, in the South, and, becoming interested in the colored people, he desired to use his money in their behalf. Before his death, therefore, he looked over the constitutions of the various home missionary societies, and deeming that of the A. M. A. the most satisfactory he made over to it in his lifetime \$1,000,000, leaving afterwards this additional \$500,000 as a legacy to the association. These are the gifts of a philanthropist, not a sectarian, for Mr. Hand was not a Congregationalist. It must not be supposed that this sudden accession of money will relieve the debt of the association. Not one dollar of the principal can be touched, and the income can be used only in a single department of the work.

**Opening in Johannesburg** Mr. Goodenough of the Zulu Mission is confident that there is an excellent opening for work among the Zulus in Johannesburg, a city in the center of the gold fields of the South African Republic. Seven years ago this town did not exist, now the place has 40,000 inhabitants, with railway, electric lights and tramways. The Zulus at work here are sorely in need of the church to guide and restrain them, as well as to bring them together where they will hear their own language and have a common friend in the missionary. A beginning has been made toward securing a church building, and many of the Natal boys who care nothing about church work at home are contributing generously. Mr. Goodenough thinks that in a short time a work could be established at Johannesburg equal to that at the largest station of the Zulu Mission.

**North China Mission** The latest report of the North China Mission presents some encouraging statements from this large field. Tientsin

is becoming headquarters for more extended country work, and promising openings made through chapel preaching have been followed up at distant points. Here also the work for women and girls has gone steadily forward with a decided increase in results. In the girls' schools at several stations the anti-bound feet sentiment is growing, and at Tientsin, at the end of the school year, the feet of half the school were unfettered. At Peking, also, a new impetus to the work for women has been given by the coming of Miss Russell and Dr. Murdock. Accompanied by a Bible woman they made a six weeks' tour, one season, visiting thirty-five villages. The accession of forty new members in four months to the church at Kalgan is unprecedented in the history of the work there, while the Christians at Tung-Cho are rejoicing in a native pastor, who has more than fulfilled the hopes of the station. He is a graduate of the mission college and seminary at Tung-Cho, which, by the way, reports an average attendance of fifty pupils for the year, besides a few day scholars and a theological class of seven men. Medical work is an important and fruitful feature of missionary efforts in China, and the statements from our physicians in this mission show that a large number of people have been benefited through their skill.

**Hard Times in the West** Few of us have any idea of what the financial distress means to our home missionaries and the people in their parishes in the West. One writes, "These times are not simply 'hard' on us; they are for many full of bitterness." But another in California is more hopeful, and says that although during the last six months he has received but \$200 from the church that is more than some of his people have earned and yet they are continuing their contributions. A young man whom he urged to attend said, "If I go it must be in overalls, for I have nothing else to wear." A missionary in Oklahoma writes: "I am in a financial strait, but my work is growing in interest every day. I have built a chapel and paid for it with my own money." Another brother in Southwestern Washington tells a sad tale of the poverty of his people. The superintendent of his Sunday school has received but ten dollars, instead of \$160, for his winter's work in a shingling mill, but continues to come and face his school in clothes so faded and mended that a town laborer would hardly wear them on Sunday. The same story comes from all over the West—scarcity of work and money and consequently hardships for the missionaries, but no lack of interest in spiritual things, we are glad to learn.

### THE WORLD AROUND.

**China's Future** That the outlay of time, strength and money on the part of Christian people in China is worth while Prof. J. R. Proctor, the new member of the civil service commission recently appointed by President Cleveland, and a scientist of some repute, bears witness. Referring to the wonderful resources of China and their bearing upon the future of commercial supremacy, he says: "I see but one possible rival in the future to Anglo-Saxon supremacy, the great yellow race in Asia. The Chinese are colonizing in the Malay peninsula and in the Polynesian Islands. They conquer irresistibly, very much as the coral insect conquers, and they retain their loyalty to their native country. China possesses great coal fields and iron deposits hitherto unused. When the railways now being pushed by Russia reach the confines of the Chinese empire then China will inaugurate railway building in self-defense, which will revolutionize that country." These hundreds of millions of people, with their frugality, industry, intelligence and ability to work for less wages than other people, may become a mighty force in the industrial world. Are they not worth saving?

**Student Volunteers** The Second International Convention of the Student Volunteers will be

held in Detroit, Feb. 28 to March 4. The first convention of these young students was held at Cleveland three years ago and was attended by over 500 volunteers. This year delegates have been appointed from 200 colleges, theological seminaries and medical schools in all parts of the United States and Canada, and nearly all of the regular missionary societies of the two countries have been invited to send secretaries. Several eminent missionaries will be present, but the afternoons will be devoted to practical section meetings on plans of work, fields, denominations, etc.

**Bishop Thoburn** Owing to the reduction in appropriations for India, determined upon by the missionary committee of the Methodist Church, Bishop Thoburn will be obliged to come to America after the Central Conference in March to raise funds for the Indian mission. India can ill afford to spare, even for a short time, such an active, broad-minded Christian worker, so wise a counselor, so able a leader in all advance movements, to say nothing of what the Methodist Church in that country will suffer for want of his supervision.

**India Sunday School Union** The annual meeting of the India Sunday School Union has recently been held at Calcutta, one feature of the occasion being a report of the World's Sunday School Convention held at St. Louis last fall. It speaks well for Indian Sunday schools that many of the suggestions made by the speakers at the Calcutta convention were unnecessary, as they have already been practically carried out in hundreds of places during the last fifteen or twenty years. In many communities the Sunday school does practically include the entire church, each Christian man and woman attending the school as regularly as the preaching service. Native Christians as well as Europeans have found in the Sunday school a field for Christian work, and there received valuable training. Mr. Campbell White announced at the convention his intention of forming a normal class for Sunday school teachers in connection with his Y. M. C. A. work in Calcutta.

**Bicycles in China** New uses for the bicycle are constantly being discovered. The latest is its adaptation to missionary uses as a demonstration of divine power. A couple of cyclists on a tour round the world arrived, a few months ago, at a mission station in China, and the Baptist missionary there gives a report of a prayer offered by a converted Chinaman, who witnessed their riding and was persuaded that he had seen a miracle. This was Wang Cheng Sin's prayer:

We thank Thee, our Heavenly Father, that our eyes have this day seen the real pattern of the "self-going cart" of the ancients. What mysterious wisdom is Thine! How willing Thou art to impart knowledge to men! But our sins hinder Thy revelations. How stupid have we become through serving Satan so long! Many years have we lived, and yet today for the first time have we seen this marvel of Thy skill, which has enabled Thy servants in the West to understand. Restore us to Thy favor. Communicate to us, also, Thy mysteries, and let us share in the wonderful inventions by which Thou dost make Thy name glorious amongst those who serve Thee. Let us be intrusted with Thy secrets, and possess the power of the ancients; so will all our countrymen come to know that we have found the right path, and are servants of the true God.

**The Most Effective Missionaries** Dr. H. M. Clark of Amritsar reports a significant conversation with a friendly Hindu. "Do you mind telling me," said Dr. Clark, "which of all our methods you fear the most?" "Why should I put weapons into the hands of the enemy?" replied the Hindu, "but I will tell you. We do not greatly fear your schools; we need not send our children. We do not fear your books, for we need not read them. We do not fear your preaching; we need not listen. But we dread your women and we dread your doctors, for your doctors are winning our hearts and your women are winning our homes, and when our hearts and our homes are won what is there left us?"



## Literature

## BOOK REVIEWS.

## GOVERNOR BUCKINGHAM.

It is hardly necessary to say, unless for the benefit of readers who may have come to this country since the War of the Rebellion, that this book is about Hon. William A. Buckingham, the great war governor of Connecticut and afterwards United States senator from that State, a fine portrait of whom is included. It is from the pen of his brother, Rev. S. G. Buckingham, D. D., of Springfield, Mass., for many years an honored and beloved pastor—of the South Congregational Church—in that city. He has done the work with fraternal loyalty but without injudicious or excessive partiality. Indeed, Governor Buckingham was so good and so great a man, so distinguished for his private virtues, so prominent and respected a citizen apart from his official services, and so conspicuously efficient as a patriot and chief magistrate of his State during the period of the war that language of praise which would be exaggerated in describing the careers of most other men hardly is strong enough to do simple justice to his. He was distinctly the man for the crisis, trained for it by the Almighty and sustained and guided throughout it by divine power and wisdom. He also had splendid support from his State, the record of which, in spite of the unpatriotic opposition of some of its citizens, was almost phenomenal.

This record of his life is another testimony to the value of the characteristic training which New England has given to so many of her children, and to the solid, sturdy, enduring worth of the Christian manhood which that sort of training produces. It blends refinement with knowledge of practical affairs, modesty with the ability and the readiness of leadership, and gentleness with the utmost firmness and the highest spirit. Probably no higher type of manhood, at any rate none more useful to the world, ever has been illustrated. It has had, and still has, many examples and they never were more needed than during the years of Governor Buckingham's great service and renown. He was not a college man and apparently never was specially literary in his studies or tastes, but he always was interested heartily and generously in the promotion of sound learning and was welcomed on an equal footing among men of the ripest culture. He also was active in the aid of all deserving philanthropies. He was an earnest Christian, a diligent student of the Bible, for thirty-five years a deacon in the church—the Second Congregational Church in Norwich—and for nearly forty years a Sunday school teacher. He was a corporate member of the American Board of Commissioners for Foreign Missions and was moderator of the first National Council of Congregational Churches, that held in Boston in 1865, which gave a new impulse to the development of Congregationalism throughout our country. If he never had attained political distinction he would have been eminent for his well-rounded, honorable and greatly useful life.

Some may question whether the plan adopted for his biography is the best one. It includes so much of the record of the War of the Rebellion, including many matters having no direct bearing upon his career, that there are considerable portions in which he passes temporarily into the background. The volume sometimes seems to be a his-

tory of the war with special mentions of him rather than a biography of him with so much account of the war as is necessary to make clear his relation to public affairs. Many readers would have welcomed a more fully detailed narrative of his life, telling more freely where he was, what he did and with whom he associated year by year, after the usual manner of such works. But every biographer has the right, of course, to adopt his own method. And it is probable that, if Governor Buckingham could have been consulted, he modestly would have preferred to have his personal history kept in the background, and to have attention fastened principally, as in these pages, upon those features of his life work which belonged naturally and especially to the public. While we should be glad, therefore, if the other theory had been followed to a greater degree, we cannot condemn that which has been adopted. Indeed, it has resulted in a most interesting and valuable book, and one which contains one of the most graphic and enjoyable accounts of important periods of the war which we have seen. The chapter which describes the author's visit to Richmond immediately after its evacuation by the rebel troops is a specially vivid and readable narrative.

Such volumes deserve wide and thoughtful reading. They deserve to have, and cannot fail to have, an immense influence for good. This one, in particular, will prove a tonic to young men. It will encourage them to make the most and the best of themselves. It will enlarge their sympathies with every good cause. It will reveal to them afresh that opportunities come to him who has striven worthily to qualify himself for greater service. It will develop patriotism unsustained by petty partisanship. It will inspire them to appreciate the strength and the beauty of sincere Christian manhood. [W. F. Adams Co. \$2.50.]

## RELIGIOUS.

All who were interested in the recent famous case of Professor Briggs should read *The Trial of Dr. Briggs* [A. D. F. Randolph & Co. 50 cents], by a stranger, apparently himself a trained and loyal Presbyterian, who attended the meetings at Washington and claims to have read carefully the publications called out by the result. He has written calmly, clearly and forcibly, and his opinions should have weight. His judgment is that Dr. Briggs's views were misunderstood and misrepresented, and that he was condemned for opinions which he not only does not hold but has repudiated, that there is nothing in Dr. Briggs's positions inconsistent with Presbyterian orthodoxy, and that the next, or some future, General Assembly, in justice not only to him but also to the denomination, should reverse and correct the decision of that by which he was tried. The author rightly insists that the injury done to the truth by the verdict reached is more serious than even the injustice done to Dr. Briggs. The book is as powerful as it is temperate and kindly.

*The Comedy of English Protestantism* [Benziger Bros.], by A. F. Marshall, is amusing reading. The book purports to describe a grand church council held in London with the aim of bringing all the different religious bodies in Great Britain into the fold of the Church of England. Seven or eight representative men argue and discuss and the book is spirited and in some respects instructive. It is written from a Roman

Catholic point of view and therefore both implies and asserts that the Papal Church is the only true one, which is not as clear as the author believes. The pith of the volume, however, lies in the ridicule which it casts, good-naturedly but effectively, upon the claims of the Anglican Church and especially of the High Church party. More might have been said in their own defense by some of the speakers yet the author has not merely set up men of straw to be knocked over. Without indorsing the Roman Catholicism of the book, one can find considerable truth and force in it.

Rev. A. J. Harrison has done admirable work in the Boyle Lectures for 1892-93 which compose the volume, *The Ascent of Faith, or The Grounds of Certainty in Science and Religion* [Thomas Whittaker. \$1.75]. Being convinced that so-called unbelievers often believe much more than they suppose, he has undertaken in these lectures to show them what they do believe and what in addition, from their own point of view, they are bound to believe. From these beginnings he shows how one must advance in order to be logical until Christ has been accepted. His argument is terse and telling and cannot fail to be greatly useful. Ministers will be aided by it and it is just what many thoughtful and reverently disposed, but at present unconvinced, laymen need and will appreciate.—Rev. Dr. W. B. Carpenter, Bishop of Ripon, in his volume, *The Son of Man Among the Sons of Men* [Thomas Whittaker. \$1.50] has published a series of a dozen discourses on New Testament characters—Herod, Pilate, Judas, Peter, Thomas, Bartimeus, etc.—in which keen analysis, large familiarity with human nature, practical good sense and devout piety all blend effectively. The sermons are fresh, strong and impressive.

## EDUCATIONAL.

Prof. J. F. Herbert's *The Science of Education and The Aesthetic Revelation of the World* [D. C. Heath & Co. \$1.00] have been translated from the original German by H. M. and Emmie Felkin and Mr. Oscar Browning has supplied the preface. Herbert needs no introduction to the world of teachers and other experts in education. He was one of the ablest of psychologists and one of the most judicious and accomplished practical instructors. His writings hold a high place among works of conceded authority. The two treatises which together form this volume are specially important and useful and have been translated well.—Prof. J. M. Sterrett has prepared *The Ethics of Hegel* [Ginn & Co. \$1.10] as the second volume in the Hegel Series. It contains extracts translated from his *Philosophie des Rechts* with a few from his other writings. A vocabulary of the chief technical terms is supplied and there is a helpful introduction. The book is well adapted for the use of students.

Prof. B. A. Hinsdale, in *How to Study and Teach History* [D. Appleton & Co. \$1.50], deals theoretically with his subject and on broad lines but not without definite aims and positive suggestions of the utmost value. He lifts up the subject from the level of the mere mastery of facts to that of the analysis of great movements and the comprehension of national and international policies. Yet he is not indifferent to details, and his method awakens deep interest while it enlarges the student's mind.—Mr. W. L. Phelps specifies Subjectivity, Picturesqueness and Reaction as the three elements of

Romanticism in literature and he has made a conscientious and remunerative study of the subject in his book, *The Beginnings of the English Romantic Movement* [Ginn & Co. \$1.10]. He is largely a pioneer, no one else apparently having developed the same topic so fully or so far as he. It is the work of an acute and discriminating critic who also is able to take large views. He outlines the nature and development of English Romanticism tersely but satisfactorily and his book will be appreciated by either the general student or the specialist.

Several reading-books also are received. One is Scott's *The Abbot* [American Book Co. 60 cents], printed clearly and having brief explanatory notes.—Another is *Little People's Reader* [Ginn & Co. 30 cents], compiled by Georgia A. Hodskins and meant for the youngest children who read at all. It is well suited to their needs.—Still another is the *Boston Collection of Kindergarten Stories* [J. L. Hammett. 60 cents], which, strictly speaking, is not a reader but a preliminary to the readers, a group of stories to be told by the teacher. It is fresh, animated and suggestive.

No study is more attractive to most boys and girls than that of the material world, and the two volumes of Mr. George Ricks's *Object Lessons and How to Give Them* [D. C. Heath & Co. Each 90 cents] are well adapted to train the faculties and reasoning powers and to develop familiarity with natural objects and the simpler forms of science and facility in their use. It is a very useful work.—Another somewhat elementarily scientific work is *Popular Science* [Ginn & Co. 70 cents], edited by Prof. Jules Luquiers, Ph. D., which discusses The History of the Telescope, and similar topics, in the French language, so that the student pursues science and the modern languages at once.

Several miscellaneous educational volumes have come to hand also. Mr. G. E. Atwood's *Complete Graded Arithmetic* [D. C. Heath & Co. 85 cents], in two parts, contains the work for the sixth, seventh and eighth grades. The practical and the theoretical are well blended.—President W. R. Harper and Dr. C. F. Castle's *Inductive Greek Primer* [American Book Co. \$1.25] seems uncommonly simple, logical and stimulating, and generally well adapted to its purpose.—Turning from Greek to Latin we take up Dr. John Tetlow's edition of the *Eighth Book of Vergil's Æneid* [Ginn & Co. 50 cents], which is accompanied by an introductory outline, notes of several sorts, classified groups of words of kindred etymology and a general vocabulary.

To guide us down from ancient to modern times is the work of Louise Creighton's *A First History of France* [Longmans, Green & Co. \$1.25], for the younger scholars, which is necessarily condensed greatly both in substance and in style. But it answers its purpose commendably.—So does Prof. J. H. Gore's edition of Berthold Auerbach's *Brigitta* [Ginn & Co. 55 cents]. It has been abbreviated somewhat, but not injuriously, in view of the editor's purpose, and it has judicious notes.—*Everybody's Guide to Music* [Harper & Bros. 75 cents], by Josiah Booth, undertakes a large task but accomplishes it satisfactorily, so far as mere advice and suggestion can do this. There are illustrated chapters on the use and culture of the voice and the study of the piano and organ, and a dictionary of musical terms. It is printed neatly.

The American Book Company also have brought out a fresh volume in White's new course in art instruction. It is a *Manual for Fourth Year Grade* [50 cents]. It includes an outline of the year's work with suggestions for teaching, and is apt and practical in its suggestions.—From the same house comes also a *Manual of School Gymnastics* [30 cents], by J. H. Smart, a revision and enlargement of an earlier book by him. It does its work excellently.

#### MISCELLANEOUS.

Rev. J. L. Atkinson's *Prince Siddhartha* [Cong. S. S. & Pub. Society. \$1.25] seems to be as luminous and readable a rendering of the story of the Japanese Buddha as could be written. In view of the inherent tediousness of the original narrative, it is a remarkable success. It is a free yet accurate rendering of the Japanese account, and is a credit to the scholarship and literary skill of the author. Such a passage, however, as the first half of page 150 might well have been modified or omitted. The book shows very thoroughly the insipidity and unsatisfactoriness of Buddhism as cherished and described among the Japanese. Such a work necessarily is too much of a story to be a theological treatise and too much of a theological treatise to be a story, and although it has some of the excellences of both story and treatise, it also has some weaknesses unavoidably due to the blending. These the author has overcome as far as possible, and farther than most other men could have done it. Moreover the Publishing Society has issued the book very handsomely. It is dedicated to the Young People's Christian Endeavor Societies and Dr. Clark has introduced it appropriately.

Rev. Dr. P. S. Moxom's plain talks to young men and women form an attractive volume entitled *The Aim of Life* [Roberts Bros. \$1.00]. Its chapters are addresses which have been delivered in public. They discuss the usual themes which an earnest minister desires to present to the young people of his charge—Character, Habit, Temperance, Amusements, Reading, etc. The only topic more or less unusual in such a series is Orthodoxy, and it is handled judiciously and helpfully. The chief thing noteworthy in the volume is the frank, wholesome, Christian manliness which inspires every sentence. It is a strong, although necessarily not specially novel, production intellectually. It is terse, graphic and impressive in style. It is sensible, cheerful and dignified. It is all this and more, and so is many another book of the same kind and they also usually give out a ring of true manliness. But this book, much more than most, and without the least straining toward that result, causes the reader to know himself to be face to face, so to speak, with a large-brained, warm-hearted, consecrated brother man who wants to do him good, and the reader cannot escape from the power of this feeling. It is not the book which holds him but the man who is in and behind the book. To make this impression so vividly is rare and significant.

The Carew Lectures for 1893 at Hartford Theological Seminary were upon *The Ethics of Literary Art* [Hartford Seminary Press. \$1.00], and were delivered by Maurice Thompson, the author and critic. They originally were three in number but are published as one, although the divisions are indicated. They are exceptionally forcible and striking productions, and eminently wholesome in tone. But it is an

unavoidable criticism that they deal chiefly, if not almost solely, with one department of the subject announced, the realm of realism and its opposite. Such topics as the danger of plagiarism and the difference between appropriation and legitimate absorption of another's thought might well have been included in the discussion and almost ought to have been.—Mrs. Helen Campbell's *Women Wage-Earners* [Roberts Bros. \$1.00] was written as a prize monograph for the American Economic Association and received an award from it. It has been enlarged to almost double its original size and Prof. R. T. Ely has written the introduction. It is a comprehensive, careful study of existing conditions, constructive as well as comparative, useful as a manual of reference until the facts shall have become altered and wholesomely suggestive of remedies and methods. It is an admirable book.

#### STILL MORE JANUARY MAGAZINES.

We have referred before to the opening utterance of the *Catholic World* [\$3.00]—on The Coming Contest, with a Retrospect—to ourselves. Alice T. Toomy, in a Great Forward Movement, describes the work done at Hull House in Chicago and similar work elsewhere. Louise I. Guiney furnishes a scholarly paper, with portrait, on William Hazlitt. An article called The Greatest Religious Movement of the Century describes Dr. Pusey and his course in the Anglican Church and has a portrait.—*Donahoe's Magazine* [\$2.00] offers a varied and attractive bill of fare, in which Rev. Dr. William Stang's paper on Germany and the Catholic Party, Rt. Rev. J. J. Keene's on The Future of Religion, Rev. T. Brosnahan's on the question Are Catholics Tolerant? indicate its denominational quality, and others such as The Amateur Stage in New York, by T. G. Taaffe, The Confession of a Parodist, by A. Barry, and What Powers Cities Should Have, by C. W. Ernst, illustrate its general attractions.

The *Homiletic Review* [\$3.00] has a suggestive opening paper by Prof. W. C. Wilkinson, D. D., on The Attitude of Christianity Toward Other Religions, and there are several additional articles of value. The sermon department has discourses in whole or part by Dr. Maclaren, Rev. N. W. Wells, Rev. J. Douglas, Dr. K. B. Tupper, and others. The other departments are made up much as usual.—The *Preacher's Magazine* [\$1.50] has contributions from Archdeacon W. M. Sinclair, Rev. M. G. Pearse, Dr. R. A. Watson, Rev. C. O. Eldridge, Dr. Joseph Parker, and a number of others.—The *Treasury* [\$2.50] supplies much the same sort of reading and also gives sketches of different clergymen and churches, this time Rev. R. T. Hall and the Second Congregational Church, Greenwich, Ct., receiving notice.

*Kneass's Philadelphia Magazine for the Blind* [N. B. Kneass, Jr. \$3.50] is a semi-monthly publication in raised letters, established in 1877 and containing several good articles and a monthly summary of events. It is printed neatly and handsomely and must be a great source of pleasure and advantage to the blind. As one looks at it one realizes in some measure and with fresh gratitude how much the discovery of raised letters must mean to those afflicted by the loss of eyesight.—The *Altruistic Review* [\$2.00] has a wide range, a healthy tone, and a well selected and interesting list of articles, including a letter about Prof.



Max Müller. There are pictures of him and of Dr. Joseph Cook, the latter of whom, by the way, is not a minister as here entitled.

#### NOTES.

— John S. Sargent, the American painter, has been elected an associate of the Royal Academy in London.

— Dr. Holmes's poem in memory of the late Francis Parkman is one of the best features of the February *Atlantic*.

— Rudyard Kipling means to publish a book of stories for children, including those now appearing in *St. Nicholas*.

— A quarterly magazine of bibliography is announced in London. An unusual pledge of the founders is that, whether successful or unsuccessful, it will be discontinued in December, 1896, upon the issue of the twelfth number.

— The January *Bookman* contains a statement that many of the so called Brontë relics are not genuine, and adds that some of the genuine ones still are at Haworth and that it is proposed to buy them as the beginning of a Brontë Museum.

— The death in Italy week before last of Constance Felmore Woolson involves a serious loss to the list of American novelists. Although her stories usually are too long drawn out they always are full of vitality and they contain many brilliant passages.

— One reason for the recent reduction in prices of several well-known magazines doubtless is the fact that these prices hitherto have been relatively higher than those of newspapers and books. Yet the old rates seem to be still maintained successfully by some.

— It is a good thing to be beloved of one's countrymen for many reasons. Among others it has brought in to Maurus Jokai, or Jókai Mor, as they call him—the Hungarian national poet, historian, novelist and dramatist—the sum of \$37,500, half profits on the sale of a complete edition of his works.

— There are three uncut copies of the first edition of Gray's *Elegy* known to exist. One of them recently was sold at auction in London for \$350. One of the others was obtained not long ago by its present owner at a public sale as one of a lot of miscellaneous works which went for only a few shillings.

— Now the stories of the loss of business by publishers owing to the hard times are beginning to come in. The Boston correspondent of *Book News* says that the sales of one leading Boston house fell off last year to the amount of \$100,000, and of another to that of from \$30,000 to \$40,000. They must make money in good times faster than most other people!

#### BOOKS OF THE WEEK.

- Ginn & Co. Boston.  
 MORCEAUX CHOISIS. By Alphonse Daudet. pp. 227. 85 cents.  
 D. Appleton & Co. New York.  
 THE GREATER GLORY. By Maarten Maartens. pp. 472. \$1.50.  
 GENERAL SCOTT. By Gen. M. J. Wright. pp. 349. \$1.50.  
 THE FAUNA OF THE DEEP SEA. By S. J. Hickson, D.Sc. pp. 166. \$1.00.  
 J. Selwyn Tail & Sons. New York.  
 THE WOMAN OF THE IRON BRACELETS. By Frank Barrett. pp. 433. \$1.00.  
 FRAGMENTS IN BASKETS. By Mrs. W. B. Carpenter. pp. 223. \$1.25.  
 A CHRONICLE OF SMALL BEER. By John Reid. pp. 208. \$1.00.  
 G. P. Putnam's Sons. New York.  
 THE WRITINGS OF THOMAS PAINE. Edited by M. D. Conway. pp. 415. \$2.50.  
 American Book Co. New York.  
 SCHOOL MANAGEMENT. By E. E. White, LL.D. pp. 320. \$1.00.  
 Bigelow & Main Co. New York.  
 SELECT SONGS No. 2. Edited by F. N. Peloubet, D.D., and H. P. Main. pp. 224. 40 cents.  
 Congregational Publishing Co. Toronto.  
 A HANDBOOK OF CONGREGATIONALISM. By Rev. S. N. Jackson, M.D. pp. 209.  
 PAPER COVERS.  
 American Humane Education Society. Boston.  
 THE STRIKE AT SHANE'S. pp. 91. 10 cents.  
 AUTOBIOGRAPHICAL SKETCHES AND PERSONAL RECOLLECTIONS. By G. T. Angell. pp. 34. 6 cents.  
 D. Appleton & Co. New York.  
 EARLS COURT. By Alexander Allardyce. pp. 357. 30 cents.

American Academy of Political and Social Science. Philadelphia.  
 MARRIED WOMEN'S PROPERTY IN ANGLO-SAXON AND ANGLO-NORMAN LAW. By Florence G. Buckstaff. pp. 64. 25 cents.

#### MAGAZINES.

January. POETRY.  
 February. SCRIBNER'S.—ST. NICHOLAS.—HOMILETIC REVIEW.—LIPPINCOTT'S.—MCLURE'S.—POPULAR ASTRONOMY.—ROMANCE.—PREACHER'S.—CATHOLIC WORLD.—TRUTH.—TREASURY OF RELIGIOUS THOUGHT.—GODEY'S.

#### Y. P. S. C. E.

##### PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

Topic, Feb. 18-24. For What Does Our Denomination Stand?

Perhaps the best Scripture motto for Congregationalism is the text from which the sermon at the last National Triennial Council was preached: "One is your Master, even Christ, and all ye are brethren." The basal principle of our denomination is the absolute equality of all believers under the headship of Jesus Christ. Our polity proceeds on the assumption that when the Spirit of God touches a man, and he passes through that experience termed the new birth, he at once takes his place beside his fellow-believer. None of them has a right to lord it over him, nor he over them. To the end of greater efficiency in carrying forward Christ's work, Congregationalists may delegate to one or more of their number certain special functions, but the power to create these offices and to abrogate them as well resides altogether with the congregation. Even the minister gets whatever special standing and recognition he has from his fellow-believers, who alone, we think, have the right to set apart to this holy office those who seem also to be called of God to serve their brethren in this way. As individual Christians naturally gravitate together and form a local church, so churches obey the same law and associate themselves in conferences and councils. But here again the paramount principle obtains. None of the associated churches has any prerogatives over the rest. Deference may and should be paid to the judgment and advice of the sister churches, but they must leave the individual church free to direct its own secular and spiritual affairs as may seem to it best under the guidance of the Holy Spirit.

At first it might seem as if the possession of such a measure of independence by every individual might lead to differences and might militate against good order and united action, but as a matter of fact Congregationalists do work together with as little friction and with as large results as are to be found in any denomination. What saves them from disunion, both in the local church and in their relations as churches, is the fact that every Congregationalist submits himself, or is supposed to submit himself, to the leadership of Christ through His spirit. Now the spirit does not lead men who fully trust themselves to Him by entirely different paths. He makes their judgment and their desires and their purposes coincide, to a very large extent, so that they see eye to eye and work hard to hand. If Christ cannot accomplish this result for His followers no synod or hierarchy can.

It follows from this basal principle that Congregationalists believe in popular education. Their record as founders of colleges testifies to this. The voluminous and brilliant contributions which they have made to literature during the last 340 years is another proof. Dr. Dexter, in his *Bibliography of Congregationalism*, enumerates no less than 7,250 works produced by Congregationalists. Three of the most widely circulated volumes in the English language, Bunyan's *Pilgrim's Progress*, Defoe's *Robinson Crusoe* and Watts's *Hymns*, were written by Congregationalists. It is right to take a reasonable pride in the principle for which our denomination stands in its glorious history, its literature, its aggressive spirit, its missionary achievements, in the part which it has had in extending the kingdom of God.

#### WOMAN'S BOARD PRAYER MEETING.

CONGREGATIONAL HOUSE, BOSTON, FEB. 2.

Mrs. Francis J. Ward presided and urged some of Paul's exhortations in Col. 3. The prayer calendar suggested the name of Miss Mary L. Matthews of Monastir, who is now detained in this country by the ill health of her mother, and Mrs. Strong read a message from Miss Matthews, expressing her thanks for the reassuring words selected for her, and her comfort in knowing that she was remembered in so many prayers. This was the motto: "Everyday work requires everyday grace and everyday grace requires everyday asking. Whatever your work is, take it first to God," and it gave direction to many petitions during the hour. An account of the Monastir school was read, telling how greatly Miss Matthews is missed, especially by Miss Cole, who is carrying on the school with native assistants, and how the days assigned to it last year in the calendar of the W. B. M. I. were marked by extra religious services when new interest was awakened.

Mrs. J. L. Hill shared with others a lesson she had learned from the marshes, which once looked so bleak and barren, utterly devoid of beauty, until it was revealed by the picture of a master artist; so may we bring out the beauty of our missionary work and of Christ's service in every way, as to make it clear and attractive to the eyes which have hitherto failed to discover it. Mrs. Barrows carried the lesson still farther into the daily, homely life, and Miss Fay remembered that it was the sun's light which makes the marshes beautiful, and that it is only the light of the Sun of Righteousness which makes Christian work in dark places of the earth bright and beautiful.

#### CHRISTIAN ENDEAVOR NOTES.

The societies of Lexington, Ky., are taking turns in providing receptions at the rooms of the Y. M. C. A., each entertaining some particular class of workers, such as mechanics, clerks or railroad employees.

An English society has introduced as a part of the exercises at its consecration meetings a brief sketch of some person whose consecration has been especially remarkable. Dr. Paton and Miss Havergal are two whose lives have been thus presented.

At Christmastime headquarters and a reading-room were opened at Vallejo, Cal., for the sailors coming to the Mare Island Navy Yard. The person in charge was a member of a floating society, and gave up a good place in the navy to undertake the work.

Mr. S. L. Mershon, the president of the Illinois C. F. Missionary Institute, lately had a conference with the secretaries of the missionary boards in Boston, with a view to planning for a missionary extension course in the East such as has been followed with so much success in the West. He also addressed a missionary rally of the Boston Union.

The executive committee of the Connecticut Union has sent out to every society in the State a circular letter urging a forward movement, emphasizing the importance of personal consecration, Christian citizenship, evangelistic and missionary work, earnest co-operation in every way with the Sunday schools and their officers, and strong and united efforts to extend as widely as possible movements toward systematic Bible study.

A Sunday Breakfast Association has been formed by the union at Wilmington, Del., and each of the sixteen societies sends one of its members every Sunday to take part in the work. A breakfast, provided for the poor, is followed by religious services, and a Sunday school is held in the afternoon. In connection with this work it is proposed to open a lodging house. Quite a number have been led to sign the pledge, and there have been several conversions.

Jamaica has had its first convention, at which eighteen of the thirty-eight societies of the island were represented, and the Jamaica Union was formed. One delegate walked fifty miles to be present, and others rode as far on horseback. The spirit of fellowship was marked, all the evangelical denominations on the island were represented, and at the public meetings a hall seating twelve hundred was well filled. Jamaica's first society was formed but three years ago.

## News from the Churches

### PASSING COMMENT.

People who find it difficult to get up in time for Sunday morning service can hardly understand the pains taken by Western pastors and people to be present at various meetings, or the faithfulness of the two young women who in seventeen years had not failed to go two miles to Sunday school every Sunday.

A Young Men's Congregational Club starting out with a clubroom is carrying the war into the enemy's country.

From the accounts of revivals and additions to the churches it does not look as if the various isms and heresies are keeping people out of the Christian life.

Of course there are always good reasons why some of the members of a church cannot attend prayer meeting, but when we see how easily a special occasion will fill the meeting, it seems strange that the effort is not more worth making at other times.

Following the contribution pledge cards have come the cards for pledges as to what kind of church work is preferred and now for special subjects of prayer. A good deal of aimless effort is done away with by these means.

### GOOD NEWS FROM BELFAST, ME.

The three evangelical churches (Congregationalist, Baptist and Methodist) in Belfast have been wonderfully blessed this month through the work of Rev. C. L. Jackson of Boston, who began meetings Dec. 31 and remained until Jan. 17. Afternoon meetings were held, especially for Christians, and a preaching service every evening excepting Saturdays. No methods were used and no words spoken that needed an apology. There was no excitement and an utter absence of sensationalism. The appeals were put in the simplest, quietest manner.

The city has not been so visited for at least a half-century. Overflow meetings were held, in which Christians gathered to pray for those who were occupying the seats they had given up. The truth of Jesus Christ has been the topic of conversation everywhere. The services were held with increasing power to the day that Mr. Jackson left. The churches have been strengthened and aroused to a new insight into the Bible and a new joy in God's service.

Two hundred and thirty-seven persons have signed cards declaring their desire to live the Christian life, nearly two-thirds of whom are young people above the age of sixteen. A large proportion of these belong to the Y. P. S. C. E.

R. T. H.

### ANOTHER "RETREAT."

The ministers of New Jersey, desiring physical rest and spiritual refreshment in the midst of their winter's campaign, withdrew to the quiet and beautiful village of Westfield for what in ecclesiastical parlance is called "a retreat." Two blessed days were spent there in spiritual exercises at the Congregational church. The fellowship of the New Jersey brethren is well known, but never has it meant so much as during this season apart. The informal discussions were enriched by the diversity of thought and experience of the twenty brethren present, and yet there was unity of feeling and desire. Each session was devoted to a single theme, with one minister in charge. A large place was given to prayer, and so eagerly were all the exercises entered into that the time seemed to pass with cruel swiftness.

The first theme, opened by Rev. C. L. Goodrich, gave the keynote to the whole season—The Realization of God. The question asked was, What is it to know God in distinction from knowing about Him, and do we ministers, who tell other people about God, know Him ourselves? The central teaching of Christ was discussed under the lead of Rev. C. A. Savage. The discussion drifted into an

earnest discussion of what love for our fellows requires of us under the peculiar conditions of society today. There was a public evening session, with the topic, The Way of the Cross, the speakers being Rev. A. H. Bradford, Rev. C. H. Richards and Rev. C. H. Everest. They set forth impressively that the way of the cross was the way of self-sacrifice; that this is the only way to true usefulness, happiness and victory. In the consideration of helps to the devout life the leader was Rev. C. A. S. Dwight. This exceedingly helpful session culminated in the reading of Phillips Brooks's sermon, "I will lift up mine eyes unto the hills."

The hours of the closing session were spent in prayer and thought upon Our Special Work, under the leadership of Rev. S. L. Loomis. What may we expect of God in Our Work? What does God expect of us? What helpful methods have we found?—these were some of the questions answered. The feeling of brotherly sympathy was deep, there was much prayer for each other and for the churches, and in a vivid sense of the presence of God the meetings came to an end. To one returning to the room where the brethren had prayed and talked the place seemed like holy ground.

C. H. P.

### IDAHO ADVANCING.

Idaho is still young in the sisterhood of States, is sparsely settled, but possesses great resources, which a steadily increasing population is fast developing; but as yet the people are so scattered over wide spaces that the growth of churches, both in number and membership, has been slow. Congregational churches have been multiplied as fast as could have been expected. The State is so mountainous that the northwestern portion has very little intercourse with the southern and eastern portions, consequently our churches at Genesee and Hope are associated with the churches of Washington. In the rest of the State we have churches at Pocatello, an important railroad center and a county town; at Challis, Custer county seat, almost in the center of the State, the only church in a county almost as large as half of Connecticut; at Mountain Home, Elmore county seat, on the Oregon Short Line Railway, in the midst of a large agricultural district, an oasis in the vast lava beds of Idaho; at Boise, the beautiful capital of the State, and at Weiser, Washington county seat, in the center of a great fruit and grain region, which is also the railway distributing point for the extensive "Seven Devils" copper mining country.

Each of these churches has a pastor and, notwithstanding the business depression, is in a hopeful condition, several of them have recently enjoyed revivals. That devoted missionary who has long been known in Colorado and Idaho as "Pioneer Paddock" (Rev. E. A.) began work about a year ago in Weiser, and after several weeks' special meetings organized the fruits into a church. Many Eastern churches and Christian Endeavor Societies will remember his visits to them last summer, and will be interested to learn that the church building for which he was then gathering funds has been completed. It is a beautiful structure, remarkably convenient, and was dedicated on Jan. 24 with circumstances of peculiar interest. Not only was the church dedicated, but at the same time a council convened for the ordination of Mr. John A. Spencer, a recent graduate of Oberlin, and since last June the acting pastor of the Mountain Home church, where he has steadily grown in favor with the people.

The same pastors and delegates were also instructed by their churches to convene and consider the advisability of organizing an association of churches and ministers for Idaho. Heretofore these churches have been associated with those of Utah, but the growth of our work in the Snake River Valley, with two churches on the Oregon side of the river, which are far distant from other churches in

that State, made it desirable that the Congregational churches of Southern and Eastern Idaho, with those in the contiguous portion of Oregon, should have an association of their own. The organization was perfected, and the constitution which was prepared for the Utah Association three years ago, and since adopted by the Wyoming Association, was taken for the Idaho body, and for comprehensive brevity is commended to others seeking such an article. Rev. C. W. Luck was chosen moderator of the association. Appropriate committees were appointed and all the ecclesiastical machinery set in motion.

At the dedication the house was full in every part, and after songs and historical and financial statements Superintendent Curtis of the Oregon Sunday school work raised over \$300 for last bills in a few minutes, which, in these hard times, shows how the people of that place appreciate their new building. Rev. R. B. Wright preached and Superintendent Hawkes offered the prayer of dedication.

As it would take the Challis minister longer time to get to Weiser than for one to have come from New York, he did not venture crossing the mountains in the snow. The home missionary superintendent traveled 475 miles to attend the meeting, Pastor Luck 304 and Pastor Spencer 114, while Pastor Wright of Boise, whom Pastor Paddock considers his "near neighbor," had to travel eighty miles to get "around the corner" to his friend's field. Will you Eastern brethren think of what these distances mean in time and expense, and then try to realize how much we "out here" value such meetings, coming, as they do, only once or twice a year? W. S. H.

### NEW ENGLAND.

#### Boston and Vicinity.

Rev. G. A. Gordon, D. D., begins at the Old South Church next Sunday evening a course of lectures on The Beginnings of Revelation. In previous years this special Lenten course has proved exceptionally attractive and valuable, and this season's program promises to be no less satisfactory. This is the list of individual subjects:

- Feb. 11. The Mission of the Prophet.
- " 18. Joel: Man and the Ideal.
- " 25. Hosea: Human Relations Parables of the Divine.
- March 4. Jonah: the Advent of the Idea of Humanity.
- " 11. Habakkuk: The Temporal and the Eternal.
- " 18. Micah: The Shadow of the Perfect Faith.

Rev. I. J. Lansing preached last Sunday his first anniversary sermon as pastor of Park Street Church. He emphasized the importance of the downtown church and favored a centrally located parish building where the church's practical work could be directed.

The City Missionary Society held its seventy-seventh annual public meeting at Park Street Church Sunday night. The speakers were the president, R. H. Stearns, and Rev. Messrs. D. W. Waldrop, A. H. Plumb, D. D., and I. J. Lansing.

Twenty-five former students of Hartford Theological Seminary dined together at the United States Hotel last Monday, and listened with delight to Prof. Lewis B. Paton's account of matters at the seminary, which he reported to be in a very satisfactory condition. It was the sixth annual meeting of the Eastern New England Alumni Association, of which Dr. A. C. Thompson was re-elected president.

The Superintendents' Union discussed last Monday evening Spiritual Power in the Sunday School: How Developed. The chief speaker was Mr. J. H. Appleton.

A deepening interest has been manifest in the Day Street Church, West Somerville, Rev. Peter MacQueen, pastor. Special meetings have been led by Rev. Richard Meredith. Conversions are frequent.

The First Church, Chelsea, observed Christian Endeavor Day by a special service. Members of the Junior and Young People's Societies occupied the front seats. Behind them sat members of the home and foreign departments of the Sunday school. On the platform with the pastor, Rev. Lawrence Phelps, were the presidents of the Endeavor Societies, the superintendent of the Sunday school and the eldest deacon, and each in turn led a part of the meeting. A brief consecration service of prayer followed as near as possible the exact time when Mr. Pennell of Williston Church, Portland, Me., signed the constitution thirteen years ago as the first member of the Christian Endeavor Society.



The North Avenue Church, Cambridge, has expended \$15,000 for repairs and not \$5,000 as was recently stated. The pew rentals rose \$2,000 last year above 1892, fifty persons were added to the membership and contributions netted \$3,370.

For the past seven weeks union evangelistic services have been held daily, Mondays excepted, by the Congregational, Baptist and Methodist churches in West Medway, conducted by Rev. W. P. Ray, a former pastor of the Methodist church. The work is largely confined to children and youth. Nearly eighty persons have risen for prayers.

#### Massachusetts.

There is quite an interest in the church at Lynnfield Center, Rev. H. L. Brickett, pastor. Nine, since the Week of Prayer, have publicly taken a stand for Christ.

The South Church, Peabody, and the whole town are afflicted in the recent death of Dr. C. C. Pike, a deacon of the church and a philanthropic and enterprising citizen. He was universally known as "the beloved physician," a staunch and fearless temperance worker and an advocate of every good cause. No funeral service in the town since that of the eminent George Peabody has called forth such a large audience or such general expression of sorrow. It was conducted by the pastor, Rev. G. A. Hall.

At the annual meeting of the Essex Congregational Club at Salem, Jan. 29, Rev. A. W. Moore was chosen president. Mr. R. A. Woods of the Andover House gave the address on a Christian Renaissance. His sharp criticism of the indifference of the church toward the social condition of our large centers of population elicited both approval and protest in the lively discussion of the subject.

The Society of Inquiry of Andover Seminary was addressed, Feb. 1, by Rev. R. A. Hume of India. His characterization of the social situation in India as bearing on religious work there was exceedingly clear, and a large group of students surrounded him at the close seeking further light on the subject.

The Central Church, Fall River, has held a series of special services, Rev. Messrs. F. A. Warfield, Arthur Little and C. A. Dickinson being heard beside the pastor, Rev. W. W. Jubb.

Mary B. Johnson, formerly of Walpole, has left \$1,000 to the parsonage fund in that place. The estate is valued at \$60,000, and after the payment of private bequests will be divided between the A. B. C. F. M., W. B. M., C. H. M. S., and A. M. A.

The First Church, Pittsfield, Rev. W. V. W. Davis, D.D., pastor, has adopted the custom of printing its annual reports. Though without a pastor until October, it has received twenty-five additions, thirteen on confession. The membership roll has been revised, leaving 429 resident members with a total of 486. The Sunday school shows a net gain of sixty-two, membership 443, average attendance 286; thirteen have joined the church. Mr. Dixon, the pastor's assistant, prepared the directory for printing and did considerable charity work. New Sunday school rooms also, in use since Jan. 1, are making the average attendance there much larger.

The Congregational, Methodist, Baptist and Episcopal churches in Lee are holding union meetings with marked success.—In Lenox, also, the Congregational, Methodist and Episcopal churches have united for special Sunday evening services. The first service was held in the Congregational church. The choirs of all the churches, having previously practiced together, united and, accompanied by organ, cornet and violins, led the singing effectively. The meeting had been previously advertised thoroughly. A large audience gathered. The pastor, Rev. Edward Day, preached an earnest evangelistic sermon, and none who were present doubt the deep spiritual influence of the meetings. The next service is to be held in the Methodist church and then another in the Episcopal church. The warmest spirit of Christian fraternity prevails between the various denominations.—The church in Adams has adopted the free pew system.

#### Maine.

Rev. C. S. Wilder, late of Milltown, N. B., is to supply at Limington.—Mr. S. R. Smiley of Bowdoin College will supply at Standish and Sebago Lake till June. Mr. A. U. Ogilvie supplies at Dresden and Mr. A. J. Small at Pownal. These three men are graduates of Bangor Seminary, now in the college course, and they are giving good service to the churches.

Rev. E. B. Bary of the Central Church, Bangor, is suffering from a severe attack of nervous prostration, and Rev. H. L. Griffin of the Hammond Street Church has just resumed work, after being kept from his pulpit a full month by a serious attack of grip.—The union Sunday evening services of the First and Central Churches have been well attended.

The Andover Band has just held a week of special services at North Church, New Portland, Rev. E. R. Stearns, pastor. The subjects considered were the Kingdom of God, Our Human Need, God's Abundance of Life, Our Relation to Christ, Practical Religion and the Importance of Choice.

Capt. G. W. Lane, the coast missionary, during the winter has been associated with the Portland Seaman's Friend Society in its work in the Bethel Church and port of Portland, and has aroused a religious interest on Grand Island near Yarmouth. A Sunday school and meetings have been established. A union society has been formed and an effort will be made to build a chapel. The Bethel Church is helping on the work.

A series of meetings have been held at Jonesport, the pastor being assisted by Rev. William Williams.

#### New Hampshire.

During the last year the church at Littleton, Rev. M. J. Allen, pastor, has received thirty-six to membership, twenty-nine on confession. The Sunday school has gained a third in numbers, benevolences have more than trebled, the Y. P. S. C. E. has more than doubled its active membership and a Junior Endeavor Society has been started.

Rev. G. W. Grover, M. D., of Pilgrim Church, Nashua, preached his farewell sermon, Jan. 7, on the fourteenth anniversary of his settlement. He has gone to Chicago to take charge of an institution for the cure of victims of the opium habit.

The record of the ninety-second year of the State H. M. S. gives receipts of \$16,489, and total expenditures within the State of \$13,135. Seventy-four missionaries have been employed and seventy churches and stations aided. Hillsboro Center was aided in building its new edifice and Bath in the completion of a parsonage. One church was organized during the year, and the "Newport experiment" continued with two workers as district visitors. Two women were employed for a time to labor in feeble, pastorless churches with encouraging results. Under the careful superintendence of its secretary, Rev. A. T. Hillman, the society is doing a good work. Its permanent and trust funds now amount to nearly \$104,000.

The Belknap Church, Dover, damaged by fire Aug. 19, has been rebuilt in front, with alteration and improvements. Dr. E. K. Alden preached the sermon and the pastor, Rev. Ezra Haskell, made an address.

#### Vermont.

The church building in Ripton was slightly damaged by fire and water Jan. 21, but was fully insured.

The twentieth anniversary of the pastorate of Rev. E. T. Fairbanks, D.D., over the South Church, St. Johnsbury, was pleasantly remembered by a rallying of all the church at the midweek prayer meeting Jan. 31, taking the pastor completely by surprise and turning the service into congratulatory addresses from representatives of all the interests in the parish and also from delegates from the North Church. Upwards of 300 were present and bore witness to the strong attachment between pastor and people. Dr. Fairbanks's father was one of the founders of the church, and the proverb of "A prophet not without honor" finds an exception in this case.

The total membership of the North Church at St. Johnsbury is 438, of which ninety-five are non-residents. Fifteen joined the church in 1893 on confession and eleven by letter. The gifts for all charitable and missionary purposes amounted to \$4,192.—The South Church reports in its annual year-book, a total membership of 379, with an average church attendance of 294. The Sunday school numbers 349, with an average attendance of 181. The total gifts for charitable and missionary objects amounted to \$4,182.

#### Connecticut.

The offerings of the First Church, Stonington, Rev. J. O. Barrows, pastor, for 1893 exceeded those reported for 1892 599 per cent. The auxiliary of the W. B. M. has been revived, a Y. P. S. C. E. has been formed, also a Junior Endeavor. An excellent house has been rented for a parsonage and partly furnished by the women of the parish.

The church in Cromwell contributed last year \$1,844 for the seven societies and a few others, and \$1,500 for home expenses. The benevolent contributions average \$14 per resident member. There is no falling off from the year before.

The church in Thomaston, Rev. R. W. Sharp, pastor, received sixty-seven additions last year, fifty on confession, and benevolences were double those of the previous year. The King's Daughters and Ladies' Benevolence Society have made and distributed \$490 worth of clothing to the poor. A boys' club and Junior Y. P. S. C. E. are special features.

The church in Windsor, Rev. Roscoe Nelson, pastor, closed the year with 196 members. Twenty-six were added in 1893, eight on confession. The total benevolence amounted to over \$2,400, which is an increase over the previous year of over \$400.

Park Street Church, Bridgeport, has closed a prosperous year. Thirty-eight members were added; benevolent contributions amounted to \$3,219; \$3,100 have been paid on a debt of the society; a chapel has been completed, and services have been maintained there. The North and South Churches have furnished substantial aid.

The benevolence of the church in Stratford has amounted to \$1,462, legacies to \$1,992, and the total of all money raised is \$6,044.

#### MIDDLE STATES.

##### New York.

St. Luke's Church, Elmira, Rev. H. A. Ottman, pastor, is quickened by revival influences, the result largely of the pastor's earnest ministry. A number have already professed conversion.

Special meetings have been held with the church at Roscoe, Rev. Messrs. F. W. Dickinson and W. H. Scudder, neighboring pastors, assisting.

The Central New York Congregational Club met, Jan. 29, with Danforth Church, Syracuse, Rev. H. A. Manchester, pastor. The address was given by Hon. W. A. Bancroft, mayor of Cambridge, Mass., who unfolded the Cambridge idea of true municipal government and reform. The theme was timely, as Syracuse is about electing a mayor for two years and there is a strong demand for better conditions. Most of the ministers of the city were present and many engaged in cross questioning the speaker of the evening. There was a special appropriateness in the discussion in the Danforth Church, whose pastor has been active in promoting reform in the region where the church stands, which is the best in the whole city for cleanliness and order. The ministerial association of Syracuse takes an active part in temperance and Sunday observance. Rev. E. N. Packard has recently preached twice upon reform questions, and his sermon upon Nehemiah as a reform mayor was printed in full in the evening *Herald* of the city.—The annual meeting of Plymouth church showed a roll of 562 members, fifty-seven having been added in 1893, one-half on confession. The total of expenses and benevolences was \$8,750. A Sunday evening club of men will take charge of the evening services.

Rev. W. E. Griffis, D.D., of Ithaca gives eight Morse lectures upon the Religions of Japan at the Union Theological Seminary of New York during the present month.

The church in Berkshire has just removed a debt of \$500. Benevolences last year were more than \$600.

##### New Jersey.

Missionary work in Jersey City received a contribution of \$1,200 from the church in Montclair, Jan. 21. In the evening representatives from the People's Palace made addresses on its work. Miss Bradford, sister of Dr. A. H. Bradford, has opened the Whittier House, a social settlement, in Jersey City.

The Valley Church, Orange, Rev. C. A. Savage, pastor, received during the past year thirty new members, twenty-five on confession. About \$8,000 were raised for all purposes, of which over \$2,500 were for benevolence. The church is supported by the weekly pledge system, the offerings on the second Sunday in each month being for benevolent objects. The resident membership is 255. A Young Men's League has charge of the Sunday evening services, which have increased largely in attendance in consequence of its efforts.

#### THE SOUTH.

##### Florida.

During Rev. S. D. Paine's pastorate of less than two years over the church in Sanford, fifty-eight have united with the church, fifty on confession. During the past year congregations and the prayer meetings have been large.

##### Alabama.

One of the churches of which Rev. N. H. Gibson of Aberfoil is pastor has just begun holding services in a new house of worship costing \$750. The people, by self-denying effort, have raised about one-half the sum and hope to receive some assistance from the C. C. B. S.—Smith Chapel Church, Oxford, is worshipping in a schoolhouse, but the location is good and it is anticipating a church building.—Mt. Pisgah Church, Fredonia, has had a prosperous year under the pastorate of Rev. Matthew Prescott. Since the last report in the Year-Book forty-three have been added to the membership, all but two on confession.

## THE INTERIOR.

## Ohio.

Rev. G. R. Leavitt, D. D., has resigned the pastorate of Plymouth Church, Cleveland, because of ill health, and expects to sail with his wife for Italy Feb. 17, for a prolonged vacation. He will be greatly missed, not only by Plymouth Church but in Cleveland. He has been active and prominent and a trusted leader in the various general evangelistic movements in Cleveland under Messrs. Moody, Pentecost and Mills and in all benevolent enterprises.—The Euclid Avenue Church issues an attractive pledge card headed by a cut of the church building and with the following words: "I have promised to observe special days of prayer for the year 1894 as follows: for our Y. P. S. C. E., Tuesday; for our Sunday school, Wednesday; for our church, Friday; for our pastor, Saturday." The signers constitute a special prayer circle for the year. Dr. Ladd has begun a series of eight Sunday evening lectures on Some Women of the Old Testament as Seen in Modern Life.—The Hudson church refuses to accept the resignation of Rev. C. W. Carroll, called to Hough Avenue Church, Cleveland, and a council has been called to advise in the matter. Meanwhile, the Hough Avenue Church is supplied by Professors Bosworth, Currier and Chamberlain of Oberlin.

State Evangelist Read is holding a series of meetings in Storrs Church, Cincinnati, of which Rev. Robert Quaife was recently pastor. It is almost wholly composed of working people.

The church building at Tallmadge has lately been renovated at an expense of \$500. At a late Sunday school anniversary it was reported that two young women, living more than two miles away, had not been absent from a single session in seventeen years.

## Illinois.

The new church of twenty-three members at De Long is the outgrowth of a vigorous Y. P. S. C. E., part of whose membership are students of Knox College. Rev. H. A. Wannamaker of the C. S. S. and P. S. has conducted special meetings since Jan. 9, resulting in the increase of the membership to forty. Mr. Wannamaker was the leading factor in bringing about the organization.

The First Church of Peoria received at its last communion eleven by letter and eleven on confession. Its young men are organized into a Young Men's Congregational Club. Measures are afoot for the furnishing of club apartments at the church, to be open every night. The church recently settled the pew question by a double ballot method. Each member indicated how much he would pledge for free and how much for rented sittings. The result was an overwhelming victory for free pews. The greatest good humor attended the test and the funds for the year were never more easily raised.—North Peoria church, Rev. W. B. Harris, pastor, recently received eleven members, six on confession. Special meetings are in progress and a deep interest prevails.—The Epworth Chapel, which has for some time existed independently, although dwelling under the eaves of the Methodist Episcopal church, recently voted to become Congregational, adopting the name South Church. Measures for full entrance into the denomination are now in progress. This makes the sixth church of our order in the city, showing an increase of four since the publication of the last Year-Book. All these churches are flourishing.

A large number of conversions are reported from the special meetings in Canton. Evangelist Pierson has been obliged to leave the field, but the meetings are continued under the pastor, Rev. T. J. Collier.

The church in Big Rock has with heroic effort succeeded in erecting a comfortable parsonage. The pastor, Rev. Frank Fox, while carrying on the work successfully on this field, is pursuing a course of study in the seminary.

Mrs. H. S. Caswell, secretary of the woman's department of the C. H. M. S., has spent one month in Chicago and has presented the cause of home missions in nearly all the larger churches, besides visiting the ladies' societies, strengthening them in their efforts to arouse an interest in the home work.

The Congregational and Methodist churches in Mound City have united in a series of evangelistic meetings. About forty persons will unite with each church. The work has been done mainly by the pastors and the people themselves.—Rev. J. F. Childress of Hillsboro reports a union evangelistic service in that place with over 100 hopeful conversions and the meetings still in progress.

Home Missionary Evangelist C. F. Van Auker closed his work in Kangley Jan. 28. Forty persons were received to the church on that day, thus doubling the membership.

Rev. A. W. Depew has been conducting a series of meetings with the pastorless church in Victoria. A deep interest pervades the entire community and there have been about twenty-five hopeful conversions.

The Bowmanville Church, Chicago, has enlarged its facilities by the erection of an annex in the form of a hall, which can be used for lectures, concerts, social gatherings and Boys' Brigade. It is provided with a reading-room and a kitchen with the requisite furnishings. The building is the gift of a few warm friends of the church who prefer that their names should not be mentioned. The hall was dedicated Jan. 30. Addresses were made by Drs. J. F. Loba and James Tompkins, with a historical statement by the pastor, Rev. E. E. Day.

The Second Church, Rockford, Dr. W. M. Barrows, pastor, raised \$12,000 for current expenses last year and nearly the same amount for benevolence. On entering the new house of worship a year and a half ago, the church voted for free seats with fixed sittings at the morning service. This plan has worked so well that this year free seats without fixed sittings was voted with great unanimity. It was also voted to sell the old church property for \$25,000. This will provide for all debts on the church building and the parsonage.

## Indiana.

A meeting was held with the two churches of Hammond, Jan. 30, at which the State committee and neighboring pastors were present to council concerning the consolidation of the First and Plymouth Churches of that city.

The church building in Angola, Rev. H. O. Spellman, pastor, has been enlarged and repaired at an expense of about \$3,000, \$500 of which remains out on pledges. Since the church assumed self-support the Woman's H. M. S. has paid \$100 yearly on the pastor's salary. Last year the Ladies' Social Society raised \$100 and the parsonage was repaired.

Plymouth Church, Indianapolis, celebrated, Jan. 28, the tenth anniversary of the occupancy of its new building. The services largely took the character of a memorial tribute to the late pastor, Rev. O. C. McCulloch, whose portrait was on the pulpit. Dr. O. S. Runnels read a history and Miss Anna Taylor a paper on the workings of Plymouth Institute for the past ten years. There have been over one hundred classes and 1,500 students in the various departments. The institute is a corporate part of the church, occupying rooms in the building and is a school for working people. There are classes in the common branches and shorthand, in social science, travel classes, political economy, mechanical engineering and pattern drawing and ancient and modern literature. The reading-room is open daily and has a list of forty-three periodicals. Occasional social entertainments are given. The address of the pastor, Rev. F. E. Dewhurst, emphasized the aim of the church to develop educational Christianity. The church has had an existence of thirty-seven years. Under Mr. McCulloch's lead it abandoned, ten years ago, its adherence to any formal creed, although it has remained in corporate connection with the Congregational denomination.

## Michigan.

Western Michigan Congregational Club met at Park Church, Grand Rapids, Jan. 29, for its annual meeting. There was a large attendance and an increase in membership. Rev. Archibald Hadden made a scholarly address on Congregationalism, Its Origin and Its Future.—The Board of Trustees for Home Missions met the day after the club adjourned and planned for the emergency in the work. In spite of the debt of \$10,000 it was determined to maintain self-support, and appeal to the churches to rally to the rescue of the home missionary work.

Special meetings at Cooper have resulted in many conversions and a great quickening of the church, which is under the charge of Rev. W. A. Bockoven.—An anonymous giver has sent \$1,000 to the treasurer of the State H. M. S.

Park Church, Grand Rapids, has organized a young men's club, to take charge of the Sunday evening services.—The church in Kalamazoo is making progress in all directions under the new pastor, Rev. T. E. Barr. It raised its large apportionment for home missions in full last Sunday.

During Rev. G. Y. Washburn's pastorate, recently closed, over the church in Hancock 142 members were added on confession. Mr. Washburn was a zealous worker in the interests of the Upper Peninsula, and appreciation of this was shown in gifts and resolutions.

## Wisconsin.

The income for current expenses of the Hanover Street Church, Milwaukee, Rev. Theodore Clifton, pastor, has doubled during the present pastorate, and the free pew and voluntary offering system,

adopted three months ago, shows an advance of about \$500 over the pew rentals of last year. There have been 123 new members added during the year, ninety-nine on confession, and a net gain in membership of an even 100. Nearly half of the additions are men. The congregations are now larger than ever before. The pastor has just closed a series of Sunday evening sermons bearing upon the question, Is the world growing better? The topics were: Signs of the Times, Unsolved Problems in Our Day and The Destiny of Man. The church was crowded each evening.

## THE WEST.

## Missouri.

There is renewed interest in Sunday schools all over Missouri and Kansas, all the St. Louis schools report the largest attendance on record and many are needing increased accommodations.—The church building and parsonage at Joplin were totally destroyed by fire Jan. 22. The pastor, Rev. E. E. Willey, lost all his household effects and his library.

## Iowa.

The church recently organized at Bondurant was recognized by council Jan. 27. On the following day it dedicated a house of worship costing, with lots and furnishings, \$1,380. Secretary Douglass preached the sermon. By the raising of \$430 at the services the building was dedicated free from debt and without aid from the C. C. B. S. The church is under the care of Rev. Joseph Steele, Jr.

During the two years of Rev. F. L. Fisk's pastorate at Garner, twenty-six members have been received, senior and junior Endeavor Societies organized and lots purchased for a new building.

The Bethlehem Mission, Davenport, is taking steps toward organizing itself into a church. The attendance at the Sunday school Jan. 21 was 284.—Union revival meetings at Ogden, led by Evangelist N. L. Packard, resulted in about a score of hopeful conversions.

The Glenwood Church, Rev. J. K. Nutting, pastor, reports for 1893 twenty-two losses by death and removals and seventeen additions. The expenditures for the year were about \$1,300 and the benevolences nearly \$400.

The church at Webster City received last year thirty-nine members on confession and seventeen by letter. The net gain of twenty-nine makes the present membership 310. Home expenses were \$2,450 and benevolences \$458.—The Ames church, Rev. F. J. Douglass, pastor, raised last year \$1,077 for home expenses, and \$318 for benevolences.

Sixty-three persons, mostly on confession, were added to the Creston Church, Rev. A. J. Van Wagner, pastor, in 1893, and it raised for all purposes about \$3,000. In special meetings now in progress Mr. Van Wagner is being assisted by his father.

Mr. A. L. Torrey of Chicago closed, Jan. 26, three weeks' meetings with the church at Cincinnati, which resulted in the conversion of over fifty persons. Forty-four were received into the church Jan. 28, fourteen of whom were baptized by the pastor, Rev. F. W. Hoover. Mr. Torrey is an earnest, consecrated man. A Junior Endeavor Society has recently been organized with 100 members.

## Kansas.

The churches at Kinsley, Stafford and Garfield, where the three students in Chicago Seminary labored last summer as a band, are all doing good work and are a testimony to the value of such co-operative work.

As a result of recent conferences of friends of Bethel Church, Kansas City, a society has been organized and incorporated known as the Bethel Evangelization Society, whose aim will be to enlarge the missionary and charitable work in connection with the church. The need is great amid thousands of poor people in a section where immorality abounds.

The death of Hon. T. Dwight Thatcher is much lamented. He was a member of Plymouth Church, Lawrence, an active promoter of all good Congregational enterprises, and at the time of his death was president of the Topeka Congregational Club.

State Evangelist Veazle led the prayer meetings of Plymouth Church, Lawrence, during the Week of Prayer. The audiences constantly increased, and at the end of the week the church desired that the meetings be continued. On the last Sunday over one hundred persons signed the pledge cards for Christian service.

Rev. R. F. Markham, financial agent of Stockton Academy, is supplying the church at White City, where union revival meetings between the Congregationalists and Presbyterians are in progress.—The rural church of Comet, Brown County, has been much revived by a series of meetings conducted by the pastor, Rev. F. M. Pitkin.



Evangelists Veazie and Geach are holding meetings at Independence and will next go to Stockton. Many churches are enjoying revival seasons, remarkable interest being reported at Sedgwick and Muscotah. Twenty-four have already been received to membership by the church in Kiowa, as the result of revival services conducted by Evangelist E. E. Preston.

#### Nebraska.

There is a gratifying degree of spiritual activity in many of the churches of the State. Evangelists Billings and Byers have reaped good harvests in a number of fields and have many appointments before them.

A promising work is going forward at Ashland. Rev. Wilson Denny, the pastor, has received assistance from Rev. A. R. Thain, and a number of consecration cards have been signed. Many men who are not members of the church have attended the meetings night after night.

#### South Dakota.

The Yankton church is enjoying a quiet revival. There have been some remarkable conversions. The converts are mainly from the humbler classes, and some of the most interesting instances of God's power have been among the domestics. This has been the only church of our denomination in the State having an ecclesiastical society but now it has been abandoned and the church incorporated.

Superintendent Daley spent Jan. 21 at Willow Lake. In spite of one of the worst snow and wind storms for several years a service was held, and four young people received to the church. Rev. J. F. Walker, late of Carleton College, and his wife, directly from Lincoln Park Church, Chicago, where she was employed by that church, began work the last of January.

#### Utah.

The Lynne Church, Ogden, Rev. W. H. Tibbals, pastor, voted to give at least two collections to the C. H. M. S. and one to each of the six other societies during the year. A spirit of revival seems to be working in the community. The other pastors of Utah, too, will assist in a series of meetings this month. Each one present at the annual meeting pledged himself to do what he could to make these meetings a success.

### WEEKLY REGISTER.

#### Calls.

BLACK, J. C. (Christian), Yellow Springs, O., to Park Ave. Ch., Minneapolis, Minn.  
BRAY, Henry E., accepts call to Rutland, Vt.  
CUSHMAN, Charles E., Chicago Seminary, to White Cloud, Kan. Accepts.  
EATON, Samuel, accepts call to Hillsboro Center, N. H.  
EVANS, David E., Mont Clare, Ill., to Cable and Farlow Grove. Accepts.  
EVERET, Henry S., Leona, Kan., to Lenora and Wake-mo. Accepts.  
FLINT, William H., Cedar Springs, Mich., to Saranac and South Boston.  
GRINWOLD, A. L. (U. B.), to Grandville, Fisher's Station and Byron, Mich.  
HOLMAN, William H., declines call to College St. Ch., Burlington, Vt.  
JONES, William O., to Glen Roy, O. Accepts, and will divide his time with Jackson.  
MATHEWS, Robert J., Creston, Ill., to Lebanon, Mo. Accepts.  
NICHOLS, John T., accepts call to Edgewater Ch., Seattle, Wn.  
ROBBLEE, Henry S., Charlotte, Mich., to Hancock.  
SABER, J. B., Brookline, Mass., to Cornish, Me. Accepts.  
STONE, Ira D., Chicago Seminary, to Plainfield, Ill. Accepts.  
THRAILL, J. Brainerd, to Washington, Ct.  
WELLS, George W., Ottawa, Kan., recalled to First Ch., Fitchville and North Fairfield, O. Accepts.

#### Ordinations and Installations.

ALLING, Horatio, o. p. Jan. 23, Houghton and Kirkland, Wn. Sermon, Rev. G. H. Lee; other parts, Rev. Messrs. Wallace Nutting, D. D., Samuel Greene, A. J. Bailey, W. C. Merritt, J. G. Lewis and T. W. Butler.  
BURNABY, Sidney A., Jan. 30, Southbridge, Mass. Sermon, Rev. E. L. Clark, D. D.; other parts, Rev. Messrs. Silvanus Hayward, H. A. Blake and T. C. Richards.  
CASE, Bert F., o. p. Jan. 16, Kiantone, N. Y. Sermon, Rev. S. H. Adams, D. D.; other parts, Rev. Messrs. E. C. Hall, G. E. Henshaw and M. L. Daiton.  
DOUSE, Edwin L., Jan. 31, Second Ch., Attleboro, Mass. Sermon, Rev. F. L. Goodspeed; other parts, Rev. Messrs. Walter Barton, F. N. Peioubet, Jacob Ide and T. C. Wells.  
LAMPHEAR, W. E., o. p. Jan. 30, Masonville, Io. Sermon, Rev. J. O. Stevenson, D. D.; other parts, Rev. Messrs. T. O. Douglass, H. W. Tuttle, D. M. Ogilvie and G. M. Orris.  
PATON, Robert, o. p. Jan. 26, Brandon and Springvale, Wn. Sermon, Secretary H. W. Carter; other parts, Rev. Messrs. A. D. Adams and H. L. Richardson.  
SPENCER, John A., o. p. Jan. 24, Weiser, Idaho. Parts by Rev. Messrs. C. W. Luck, W. S. Hawkes and C. H. Curtis.

#### Resignations.

COOLIDGE, Amos H., Leicester, Mass.  
COOK, Charles H., Billings, Mont.  
DAVIS, Ernest C., Post Mills and West Fairlee, Vt.  
LEAVITT, George R., Plymouth Ch., Cleveland, O.  
MILLER, Frank A., Normal, Ill., to engage in evangelistic work.  
SCOTTFORD, Henry C., Loda, Ill.  
SKEELS, Henry M., Whitewater, Col., to give his whole time to Fruita.  
TRACY, Isaac B., Ivanhoe, Ill.  
WELMER, Morrison, Sedgwick, Kan., withdraws resignation.

#### Churches Organized.

BONDRANT, Io., recognized Jan. 27.  
CHESTER, Col., Jan. —.  
FLORIA, Ill., South.

### ADDITIONS TO THE CHURCHES.

Conf. Tot.	Conf. Tot.
<b>CALIFORNIA.</b>	<b>Ransom,</b>
Auburn, 2	Thompsonville, 1
Campbell, 3	Vermontville, 12
Los Angeles, Olivet, 3	
Third, 4	<b>MINNESOTA.</b>
West End, 5	Fairmont, 9
Moreno, 2	Minneapolis, Lowry, 12
Niles, 2	Hill, 2
Ontario, 14	Moorehead, 30
Paso Robles, 3	Randall, 9
Riverside, 19	Wabasha, 10
Rosedale, 2	
Sequel, 2	<b>MISSOURI.</b>
	Iberia, 9
<b>COLORADO.</b>	St. Louis, Central, 4
Denver, Villa Park, 4	
Littleton, 1	<b>NEW YORK.</b>
	Brooklyn, Rochester, 4
<b>CONNECTICUT.</b>	Ave., 4
Branford, 1	Cornwall, 4
Shelton, 30	Northville, 30
	Patchogue, 7
<b>ILLINOIS.</b>	
Alton, 4	<b>NORTH DAKOTA.</b>
De Long, 17	Fargo, First, 10
Greenville, 10	Fort Berthold, 3
Kangley, 40	Grand Forks, 3
Lee Center, 4	Rose Valley and
Naperville, 33	Gardner, 1
Peoria, First, 11	
North, 6	<b>OHIO.</b>
Rosemond, 22	Akron, First, 50
Victoria, 9	Chillicothe, Plym., 23
	Coolville, 3
<b>INDIANA.</b>	Ireland, 19
Angola, 3	Lodi, 1
Cardonia, 15	Manassfield, Mayflower, 28
Dunkirk, 22	Penfield, 5
Fairmount, 2	Rootstown, 4
Terre Haute, First, 12	Strongsville, 1
	Tallmadge, 13
<b>IOWA.</b>	
Cincinnati, 42	<b>OREGON.</b>
Glenwood, 4	Astoria, 3
Oskaloosa, 6	Hillsdale, 9
Red Oak, 16	Salem, 5
Rockwell, 20	
Stuart, 7	<b>WASHINGTON.</b>
	Coville Bend, 6
<b>KANSAS.</b>	Everett, 8
Junction City, 3	Fort Angeles, 20
Kansas City, Chelsea, 12	Seattle, Taylor, 10
Place, 24	Snodish, 7
Kiowa, 24	Sprague, 4
	<b>WISCONSIN.</b>
<b>MASSACHUSETTS.</b>	Appleton, 2
Cambridge, Pilgrim, 7	Elkhorn, 6
Fall River, 3	Wausau, 4
Taunton, Trinitarian, 2	
Union, 2	
	<b>OTHER CHURCHES.</b>
<b>MICHIGAN.</b>	Bellale, 5
Bellale, 5	Gilmanston Iron, 2
Bridgman, 4	Works, N. H., 3
Central Lake, 6	Great Falls, Mont., 9
Chesterfield, 4	Havelock, Neb., 5
Clare, 8	Huntington, W. Va., 7
Dorr, 6	Middlebury, Vt., 6
Ellsworth, 4	Mission Hill, S. D., 5
Grand Rapids, North, 6	Sanford, Me., 3
Park, 26	Sheridan, Wyo., 12
Irving, 4	Churches with two
Kalkaska, 15	or less, 4
Kinderhook, 2	

Total: Conf., 544; Tot., 1,142.

Total since Jan. 1. Conf., 2,088; Tot., 4,309.

### FROM THE HAWKEYE STATE.

The election of Hon. Frank D. Jackson, as governor of Iowa, was a complete triumph and a surprise to all parties. Many things contributed to the result. Iowa felt the influence of the general political landslide that the country experienced. The Democratic party was held responsible for the hard times. The pension outrages did much to influence the soldier vote. The fact that the present Legislature elects a United States senator helped keep the Republican forces together. Many were dissatisfied with the Democratic rule of four years and wanted a change.

The significance of the vote, so far as the temperance question is concerned, cannot be fully determined. The prohibition Republican candidate developed less strength than many had calculated. The Republicans gained comparatively few votes in the river counties, where great gains were expected. The stronghold of Republicanism is still in the interior counties, where the temperance sentiment is the strongest. The present law will undoubtedly be modified in some way, just how no one would be rash enough to predict. Several crude theories have been suggested. Governor Boise in his last message recommended local option for all parts of the State. I cannot believe that this will meet with general favor. On the other hand, it will be difficult to frame a law that will retain prohibition in certain counties and permit other localities to "regulate" the saloon, whatever that may mean. According to the constitution laws must be general in their application. The so-called "mule" law meets with favor in many quarters. Those who advocate this way of dealing with the saloon business desire to retain the present prohibitory law, and favor assessing fines upon saloons wherever they exist. This is not meant as a legalizing of the saloon, nor is it meant to interfere with the enforcement of the prohibitory law where public sentiment demands the overthrow of the saloon.

It is refreshing to record the firm stand that an officer takes in the discharge of his duty. Not long ago Judge Preston was trying some liquor cases. The testimony was overwhelming against the offenders. The jury listened to the evidence and promptly returned a verdict of not guilty. Judge Preston was indignant and dismissed the jury in disgrace. The judge is a Democrat, but he believes in doing his sworn duty as a judge. If all the officers of the State would imitate him the temperance question would be speedily settled.

It is a little amusing to call to mind some of the arguments used against prohibition when the amendment to the constitution was before the people in 1882. The editor of a leading Republican paper at that time said:

As a general thing men spend for drink only what they can afford to spend after having made proper provisions for their families, and as the families have all their wants supplied it necessarily follows that the consumption of liquors by the husbands and fathers does not subtract from the sales of the boot and shoe, dry goods, grocery houses, etc.

The world has moved since that time. I doubt whether any paper in the State would thus plead for the saloon now.

The fact that three members of the present Legislature have only been in the State three years shows that one does not have to live here a generation to gain standing with his fellowmen. Of the 150 members only sixteen are native Iowans. Eleven members of the Senate and eighteen members of the House were born in Ohio. As to occupation the lawyers take the lead in the Senate and the farmers are next. In the House there are forty-one farmers and twenty-one lawyers.

The election of a United States senator has called out a discussion not wholly free from bitterness. There were in all seven aspirants for senatorial honors. Ex-Governor Gear received the caucus nomination on the third ballot. As governor and member of the lower house of Congress he has been an honor to the State, and will make a good senator. The recent death of Miss Jessica Boise, the daughter of ex-Governor Boise, touched the hearts of the people. She was a woman of rare accomplishments and had won a host of friends. Since her mother's death some years ago she has presided over the governor's home with tact and grace. Her health has been frail for some time, and the governor did not desire a third nomination. He wanted to seek a milder climate for the sake of his beloved daughter. The death of her who was the idol of his home falls upon him with crushing weight.

I am so optimistic as to think that the Congregational churches of the State are not blocking the wheels of the kingdom of God, but are actually helping the cause of Christ forward. Along the eastern border we have Marshall, Hopkins, Moore, Boller, Brooks, Robbins, Salter and Penman. This is a good line of sentinels, and they do well their part. Dr. Salter recently observed the forty-seventh anniversary of his pastorate at Burlington and preached a sermon that reveals the same vigor of thought as of yore. Dr. Robbins has passed the fiftieth milestone at Muscatine. Under the pastorate of Rev. F. T. Lee a new building was erected at Muscatine and substantial progress made. Many regret his leaving. Dr. Brooks took up the work the next Sabbath after he left, and happily there was no break. Dr. Darling holds the fort at Sioux City and is popular with his people. He has been presenting some evening themes that are practical and attractive, but not sensational. Space will not permit me to speak at length of Frisbie, Hill, Vittum, Stephenson, Beach, Blanchard and scores of others who are doing a grand work with little ostentation. Good Dr. Frisbie courts the muses at times, and his audiences rather enjoy the occasional flirtation. He recently gave them a sermon in verse.

W. W. G.

That men fail so often, succeed so seldom, is not strange, when you find they are but bent

upon trying for what they cannot get and will never try for what they can. The blessing of success is for those who know their destiny and bend every effort to that, to naught else. There is no such thing as failure to the truly illumined.—*Protap Chunder Mozoomdar.*

### GLEANINGS FROM OUR MAIL BAG.

#### THE GIST OF THE ARMENIAN QUESTION.

We are glad to have from a missionary on the ground, and of such standing as Dr. Barnum, a statement of actual conditions in Armenia and their bearing upon a revolutionary movement like that contemplated by some Armenians now resident in America.

A few thousand Armenians have gone from Turkey to America, a large proportion of them from this part of the country. Those with whom I am acquainted are peaceable, honest and industrious. The most of them have gone because of the difficulty of earning money enough here to support their families. The most of them are very economical, so that they have been able to send a good deal of money to their families, and even the highest officials have confessed that this whole region has received great financial benefit from them. Notwithstanding this the government strenuously opposes this emigration, and, for the present, it has practically ceased. This opposition is in part because this country has no population to spare, and many of the young men who go will not return, but it is chiefly through the fear that those who go will become disloyal. Passports are given to other countries, but security is taken that the person holding it will not go to America. Without such security it is even impossible to obtain a permit to travel in this country.

Now whence this fear of disloyalty? It comes in part from the fact that America is known to be a country of liberal ideas, such as do not harmonize with the system in vogue here. This is natural and cannot be helped. Another reason is that the government knows that there is a disloyal movement among the Armenians in America, an attempt to raise money and in other ways to foment a rebellion among their people in this country. The Turkish government, of course, does not wish the ranks of these agitators to be re-enforced, hence the determined opposition to such emigration.

As to the agitation itself, nothing more insane was ever undertaken. Doubtless some honest persons may have been drawn into it, but I have been told by men who have recently returned from America that it is fomented by men who wish to make money out of it. However that may be, a moment's reflection will show the folly of any movement that looks toward independence or autonomy. The great majority of the Armenians are still illiterate and hardly ready for self-government, even if Armenia were an isolated country and inhabited by Armenians alone. As it is, they constitute not more than one-fourth of the population, for the most part unarmed peasants and farmers, in the midst of resolute Turks and Kurds, almost all of whom have arms. Not one Armenian in a thousand in all this region, unless I am greatly deceived, has any thought of revolution. All intelligent men deprecate this agitation because its only effect is to arouse the suspicion of the government and of their Turkish neighbors and aggravate the evils of which complaint is made. Of the more than 150 Protestant preachers and teachers in the Harpoot field, I am confident that there is not one who favors any such agitation, and I doubt if there is an intelligent member of any Protestant congregation who does not deprecate this movement. Furthermore, I have yet to see the Gregorian Armenian who does not deplore it as supreme folly and a positive harm to those in whose interest it is ostensibly made. If the voice of the people here could be heard it would be a loud and an almost unanimous plea to their countrymen in America to desist from this course. They say that the army alone, or their Turkish and Koordish neighbors alone, could speedily wipe out the Christian population, and together it would be the work of only a few hours. In some other parts of the country secret revolutionary societies have been formed, but the sentiment of this region is as I have described.

I write this in the hope that it may be seen by some of the Armenians and that they may communicate it to others and persuade them to manifest their love to their country and kindred in some other way. And I would especially urge Protestants to keep aloof from this movement and so avoid giving the government occasion to suspect the Protestant reformation as a disloyal enterprise. Protestants have been conspicuous for their loyalty and good citizenship, and now to become suspected of revolutionary propagandism would be a great misfortune.

Those who take part in this agitation ought to understand that they are also injuring themselves. So long as they remain in America they are safe, but if they plan to return to this country the very fact of their having been in America will subject them to suspicion, even if nothing is positively known against them, while if they have been at all conspicuous as agitators they cannot return with any safety. According to a new regulation no Armenian who has acquired citizenship in America and brings an American passport will be allowed to land unless he has special permission from the Turkish government. Thus it is apparent that no good has come from this agitation so far.

The contention of the leading spirits in this matter is, I believe, that the hope of securing the redemption of Armenia is in European intervention, and that can be secured only by the sacrifice of a few hundred lives. It is not their own lives that they propose to be sacrificed, for they are at a safe distance, but the lives and the happiness of their countrymen, who object to any such immolation. With such persons argument is of no avail.

HERMAN N. BARNUM.

Harpoot, Armenia, Turkey, Dec. 27.

#### THERE WERE GIANTS IN THOSE DAYS.

The article on, and portrait of, Mary Lyon in the *Congregationalist*, Jan. 18, brings to mind a story of Deacon Joseph Avery of Conway, Mass. He lived on a rocky farm, raised a large family, gave them all a good education, and contributed liberally to missions. When Mary Lyon started the seminary at South Hadley Deacon Avery gave her \$1,000. Later she came to Conway and asked if he could let her have \$100. His old house was then in a leaky condition, and the amount asked for was in the house for the purpose of putting on new shingles. The deacon consulted his wife, and the house waited another year for shingles and the money went for some needed improvement at the seminary. I hope that Miss Lyon did not know of the sacrifice. If she did I hardly think she would have taken the funds. Dr. Storrs speaks of the spirit of the Puritans and how true they were to a cause once espoused. Such a Puritan was Deacon Joseph Avery of Conway, long since gone to his reward.

North Adams.

E. ROGERS.

#### SOME SUGGESTIONS AS TO STAMPS.

In looking over the mail bag it has occurred to me that it might be made the vehicle for a good many small reforms. For instance, here is one. A number of people are courteous enough to put in a return stamp when wishing an answer to their letters, but by far the larger number stick the stamp so securely to the paper as to destroy its appearance and in some instances its value. There are four better ways: (1) drop the stamp in just as it is; (2) cut two parallel lines in the paper about an eighth of an inch apart and slip the corner of the stamp in; (3) and, still better, when buying stamps get some with borders and, as there is a little mutilage upon the border, stick that on the letter; (4) and, best of all, put your stamp on an envelope addressed. This not only insures a reply, but the party answering does not have to puzzle his brains as to who the writer is. But any of these ways are preferable to the miserable habit of sticking the stamp on the letter. Considering the large circulation of the *Congregationalist* and the excellence of its matter, I look for an immediate reform in stamp sticking.

W. G. PUDDFOOT.

#### AS TO INHERENT BADNESS.

I have just read in the issue of Dec. 28, 1893, the earnest protest of W. P. A. against the "astounding statement" of the minister who said to a large assemblage of young people: "There is not an individual in this audience through whose mind there has not passed during the week the basest of thoughts—so base that he would not dare to mention them to his dearest friend." I am led to refer this undoubtedly pure minded writer to what the "myriad minded man," Shakespeare, makes Iago say in Othello, Act III., Scene 3:

Utter my thoughts? Why, say they are vile and false—

As where's that palace whereinto foul things Sometimes intrude not? Who has a breast so pure But some uncleanly apprehensions Keep leets and low days and in session sit, With meditations lawful?

Unhallowed thoughts will intrude into the purest minds to their great sorrow and disgust, so that it is not so much a question of intrusion as of *entertainment* that the audience referred to should be guarded against. We read in the Bible the words of one who says, "I hate vain thoughts." Let W. P. A. read Phillips Brooks's sermon on the text, "Lord, is it I?" and then inquire more carefully who is in the right—Brooks, Shakespeare and the minister making such a statement, or himself.

W. D. H.

### Notices.

Religious and ecclesiastical notices in an abbreviated form are inserted without charge. The price for publishing such notices in full is ten cents a line (eight words to the line).

BOSTON MINISTERS' MEETING, Pilgrim Hall, Feb. 12, 10 A. M. Subject: Old and New Boston, or, Mission Work in the North End. Speaker, Rev. C. L. D. Younkin. The address will be illustrated by the stereopticon.

THE LADIES' PRAYER MEETING in the rooms of the Woman's Board of Missions every Friday at 11 A. M.

HAMPDEN EAST AND HAMPDEN WEST ASSOCIATION, Massasoit House, Springfield, Feb. 13, 9:30 A. M.

PLYMOUTH ASSOCIATION, Kingston, Feb. 20, 10 A. M.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Address applications to Rev. A. H. Quint, D. D., Congregational Library, Somerset St., Boston.

#### APPROACHING STATE MEETINGS.

Any additions or corrections should be sent in as soon as possible.

Mississippi,	Anniston,	Thursday, March 22.
Alabama,	Macon,	Saturday, March 31.
Georgia,	Memphis,	Wednesday, April 4.
Tennessee,	Dallas,	Thursday, April 5.
Texas,	Baltimore, Md.,	Thursday, April 15.
New Jersey,	Emporia,	Thursday, May 3.
Kansas,	St. Louis,	Thursday, May 8.
Indiana,	St. Paul,	Thursday, May 15.
Missouri,	Cincinnati,	Thursday, May 22.
Ohio,	Newton,	Thursday, May 29.
Iowa,	Pittsfield,	Thursday, May 15.
Massachusetts,	Kalamazoo,	Thursday, May 15.
Michigan,	Binghamton,	Thursday, May 15.
New York,	Johnstown,	Thursday, May 15.
Pennsylvania,	Redfield,	Thursday, May 15.
South Dakota,	Providence,	Monday, May 21.
Illinois,	St. Johnsbury,	Tuesday, June 12.
Rhode Island,	Hartford,	Tuesday, June 19.
Vermont,	Bangor,	Tuesday, June 19.
Connecticut Asso.,		Tuesday, Nov. 20.

#### BENEVOLENT SOCIETIES.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2, Congregational House, Miss Ellen Carruth, Treasurer; Miss Abbie B. Child, Home Secretary.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32 Congregational House. Office hours, 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Sarah K. Burgess, Treasurer.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts by THE MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Colt, Secretary; Rev. Edwin B. Palmer, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 1 Somerset St., Boston. Langdon St. Ward, Treasurer; Charles E. Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 151 Washington St.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY.—Church and Parsonage Building, Rev. L. H. Cobb, D. D., Secretary, H. O. Finney, Treasurer, 30 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary, W. A. Dunlap, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic, at the South, and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 151 Washington St.; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 104 Bible House, New York City.

AMERICAN EDUCATION SOCIETY.—(Carrying on the work hitherto done by College and Education Society and New West Education Commission.) E. A. Stodley, Treasurer, 104 Bible House, New York City; 151 Washington St., Chicago.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council of the Congregational Churches (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

#### FORM OF A BEQUEST.

I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

BOSTON SEAMEN'S FRIEND SOCIETY, founded December, 1827; chapel, 25 Hanover St.; chaplain, Capt. S. S. Nickerson; furnishes loan libraries and religious reading to vessels, and distributes clothing and other necessities to shipwrecked and destitute seamen and their families. Chaplains open day and evening. Branch mission, Vineyard Sound. Contributions of second-hand clothing, weekly papers and monthly magazines solicited, and may be sent to the chapel, 25 Hanover Street. Contributions to sustain its work are solicited, and remittances may be sent to B. S. Snow, Corresponding Secretary, Room 22, Congregational House.

Rev. ALEXANDER MCKENZIE, D. D., President.

GEORGE GOULD, Treasurer.

BARNAS S. SNOW, Corresponding Secretary.

Congregational House, Boston.

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1833. Object: To improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine*, *Seamen's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the Society at New York.

CHARLES H. TRASK, President.

Rev. W. C. SMITH, Secretary.

W. C. STURGES, Treasurer.

THE AMERICAN SUNDAY SCHOOL UNION, established 1824, organizes Sunday schools and does general mission work, more especially in rural districts. Its work is interdenominational, to help all churches of Christ. Legal form of bequest is, "I give and bequeath to the American Sunday School Union, established in the city of Philadelphia, — dollars." Contributions may be sent to the Secretary for New England, Rev. Addison P. Foster, D. D., No. 1 Beacon Street, Room 55, Boston. Post office address, Box 162.



## AN APPEAL FOR THE A. M. A.

To the Friends of the American Missionary Association: The American Missionary Association does the work of the Congregational churches for seven millions of negroes, for two millions of mountain whites and for the Indians of the West and the Chinese on the Pacific coast. This is a vast and needy field. The association is now in embarrassing straits. For the first time in many years it is seriously in debt. This debt, as stated at the annual meeting, was \$45,000, and is in danger of being doubled at the end of a year. The work of the association is of incalculable importance. It includes the support of churches, schools, colleges and various other forms of mission work; it is the greatest work done for the negroes of the South by any religious body in the country.

The association has pared down its work until no more can be done but to close churches and schools, which would be disastrous to a work as distinctively the trust of the churches as any of their enterprises.

The undersigned were appointed a committee at the annual meeting held at Elgin, Ill., to consider the exigency of the association. We accordingly call upon the churches to take the missions of the association anew to their hearts, and we recommend Sunday, Feb. 11, 1894, the Sunday before the birthday of Abraham Lincoln, to be set apart as a day in all our churches for special presentations to the public of the needs of the association and for special and additional collections to cancel the debt and to carry on the current work of the year. This is an unusual year with our churches and all our benevolent societies. It is our privilege to make sacrifices this year. It is one of the splendid features of Christianity, and of our Congregational Christianity, that it, again and again, has proved equal to emergencies. In years like this God comes to us anew with His work, and says, "Prove Me now." And what blessings Christians and churches have had when in their poverty they have proved God. Let us join hands in making Sunday, Feb. 11, 1894, a new day in the work of emancipation—the day of a new response all along the line.

C. H. JOHNSON, Montclair, N. J.,

S. B. CAPEN, Boston, Mass.,

A. L. WILLISTON, Northampton, Mass.,

RODNEY DENNIS, Hartford, Ct.,

WILLIAM E. HALE, Chicago, Ill.,

GEORGE R. LEAVITT, Cleveland, O.,

DAN F. BRADLEY, Grand Rapids, Mich.,

WILLIAM H. WANAMAKER, Philadelphia, Pa.,

AUSTIN ABBOTT, New York, N. Y.

## Marriages.

(The charge for marriage notices is twenty-five cents.)

FRANCIS—TERRY—In Fall River, Jan. 31, by Rev. Ernest Binkeslee, assisted by Rev. G. B. Merrill. Rev. Cyrus W. Francis of Atlanta University and Ida F. Terry of Fall River.

## Deaths.

CUTTER—In Boston, Jan. 27, of pneumonia, Mercy Taylor, wife of Leonard R. Cutter.

EAMES—In Hopkinton, Jan. 25, Daniel Eames, aged 96 yrs., 8 mos.

HOOD—In Minneapolis, Minn., Feb. 1, after a long, painful illness, Mrs. M. A. Hood, mother of Rev. Messrs. George A. and E. C. Hood.

## REV. WILLIAM CREELMAN.

Mr. Creelman, who died in Creemleville, Mass., Jan. 16, aged sixty-three years, was a native of Nova Scotia, where he spent the greater part of his life, but he also lived for some years in Maine, being a graduate of Bangor Seminary and pastor of the Second Congregational Church, York. Ill health necessitated his retiring from active service four years ago. His intellectual ability made him a power in the ministry and his service in the cause of education eminently successful. Throughout his life he took an active interest in all matters affecting the well-being of society.

## L. CLARKE DANA.

The oldest son of Rev. Dr. M. M. Dana of Lowell, died at his father's residence, Jan. 17, aged twenty-four years. While a student in Amherst College, in 1869, his health failed and he went to Colorado, where he has since lived, till, in December last, the disease which he had fought so bravely again broke out, when he returned home to die. He was, at the time of his death, a member of Park Church, Denver, having removed to it by letter from the Kirk Street Church, Lowell. He was a young man of sterling character, brave spirit and indomitable will, and gave promise of a successful career and of large usefulness.

## DEACON GYLES MERRILL.

Mr. Merrill died of pneumonia, Dec. 21, at Haverhill, in the house in which he was born and which had been the home of the family for 160 years. Rev. Gyles Merrill, minister of the church 1765-1801, was his grandfather, and Rev. James Cushing, the first pastor, 1780-84, was his great-grandfather. Mr. Merrill was born March 12, 1816. In 1837 he became agent and soon superintendent of the Sullivan Railroad in New Hampshire, and from 1859-78 he was the efficient and very successful superintendent of the Vermont Central Railroad. In that important position his clear and careful judgment and his fine business ability found ample field for useful exercise, and his public service was most valuable. Resigning in 1878, when, with the extension of its lines, the work had become too burdensome for him safely to carry, he returned to his Haverhill home, where twenty years have been spent in congenial studies and labors. He was an active member of the New England Historic Genealogical Society and found much pleasure in the study of some family lines with which he was connected. Mr. Merrill married, Nov. 28, 1849, Eliza Watson

Newbury, who died in 1880. She was widely known for her activity in the work of the Woman's Board, and was the first president of its Vermont Branch. Mr. Merrill was singularly modest and unassuming in character, and was distinguished for strict integrity and broad benevolence. He counted as friends all who knew him, but never made an enemy. In his death the North Haverhill and Plakstow church loses its staunchest pillar and the churches of the city an influential friend.

## DEACON LEMUEL WHITING.

Mr. Whiting, who died at Groton, Mass., Jan. 6, at the age of 87 years, 9 months and 22 days, became a member of the Union Congregational Church in 1839. He was present at the first service held by the church and assisted in the singing. He was ever afterwards interested in the service of song, having sung in the various services of the church for over fifty years and for many years as a leader of the choir. He lived long and well, with faculties remarkably preserved to the last. He loved his church, was a constant attendant at its services and a worker in its several lines of activity. For twenty-five years he served with fidelity and acceptance as deacon until, on account of age, he insisted on being released. At the annual dinner of the church on New Year's Day he uttered his last public testimony and closed with a reference to the voice that seemed to be saying, "Come unto Me all ye that labor and are heavy laden and I will give you rest." The next day he took to his bed, but his precious faith supported him to the last, and he bade good-by to his children and grandchildren as if about to take an earthly journey and without fear passed on into the great unseen. L. B. V.

## MRS. MARIA H. GAGE.

Mrs. Gage died in Salem, N. H., Nov. 7, 1893, aged 73 yrs., 10 mos., 7 dys. She was for forty-four years a member of the Congregational Church in Falmouth, N. H., of which her husband, Deacon Daniel Tenney Gage, was an officer thirty-six years. She was truly a noble woman. In her home, society and the church she was a model. She made a happy home. In society she was universally esteemed. Her Christian life was characterized by consistency and growth. In the church she was strength. She watched for opportunities to do good. Her charities ever flowed to those in need. She loved the service of Christ and ever labored and prayed for the coming of His kingdom.

## DEACON LUKE KIMBALL BOWERS.

Mr. Bowers died at Winchester, Mass., in his seventy-fourth year. His birthplace was Hancock, N. H. At fourteen his father's death left him to care for his widowed mother—a trust which he faithfully discharged for more than fifty years. His desire for an education took him to adjacent academies at Franconstown and Nashua, and afterwards to Phillips at Andover, where he remained as teacher and pupil for ten years. Failing health compelled a change to business life, the last twenty years of which were spent as cashier in the publishing house of D. Lothrop & Co. in Boston.

Deacon Bowers was always active in religious work and among the foremost in giving according to his means. His Bible class was a gathering place for thinkers, but he delighted in it as a help to unconverted men. Men like him, to whom the Bible is a personal treasure and communion with Christ a daily joy, are seekers after souls. We feel that he has heard the "Well done." He leaves behind a wife and daughter, and others of the household to whom his presence must have been a daily benediction. A FORMER PASTOR.

Just at the hour of sunrise  
Came the quiet summons to go;  
Swiftly the freed spirit flies;  
The Saviour's best presence to know.  
Blissful the recognition  
Of Jesus, in whom all his trust,  
Welcome hope's glad fruition  
On the longing spirit thrust.  
Fratilities forevermore banished,  
His soul with new life aglow;  
Death's dim vision all vanished,  
Raptures of heaven to know. C. H. B.

## MRS. HARRIET FLORA ANDERSON.

Mrs. Anderson was born in Jamaica, Vt., July 23, 1838. She became acquainted with her husband, now Rev. Edward Anderson, D. D., pastor of the Congregational church at Danielsonville, Ct., while he was a college student at Amherst, where her parents resided. They were married at South Bend, Ind., July 29, 1857. Their two sons, Dr. William G. and Helen G. Anderson, are instructors at the gymnasium of Yale University. Their daughter, Miss Kate S. Anderson, has been instructor in physical culture at the Connecticut State Normal School, till recently she resigned from that position to care for her mother.

Mrs. Anderson had a wide circle of friends, not only in the successive parishes where she has labored beside her husband with unwearied devotion, but beyond them she won the esteem and friendship of those who were so fortunate as to make her acquaintance. She was a loving wife, a faithful mother, a helpful Christian, in every circle in which she moved exercising a quiet but pervading influence. With gentle, conscientious, sympathetic, she leaves precious memories in many lives.

which have been made better by her presence. She spent a considerable part of last winter in the South with her husband, hoping thus to stay the progress of the disease which was sapping her life, and she left many friends in Albany, Ga., where she remained several weeks. But consumption had seized her with a fatal grasp, and she passed quietly away at her home in Danielsonville on the evening of Jan. 30.

KEEP the blood pure by taking Hood's Sarsaparilla. If you decide to buy Hood's Sarsaparilla, do not be persuaded to take any other.

CALIFORNIA.—New and interesting books about California, its climate and productions and general information, sent free. Address A. Phillips & Co., 296 Washington Street, Boston, Mass.

THE Catalogue for 1894 issued by Mr. John Lewis Childs, seedsman and florist, of Floral Park, N. Y., consists of about 200 pages. Each one of the thousand or more cuts are new and of a unique design. All the reading matter has also been rewritten, so that the entire contents of this large book catalogue—cuts, reading matter, designs and make-up—is entirely new. The paper used is of a fine finish and the press work is done in exquisite bronze violet and brown colors.

## "CURED BLEEDING LUNGS."

HARTFORD, CT., March 14.

F. W. KISSMAN & Co.; Dear Sirs: I have been afflicted some three years with a bad cough which caused bleeding of my lungs. I have tried various medicines without any permanent relief. Was recommended to try Adamson's Botanic Cough Balsam and state to you that it afforded me immediate relief. I would not be without Adamson's Balsam under any consideration.

Yours respectfully, OGDEN ADAMS.

## A Good Tonic

Is absolutely necessary

After the Grip

Or after Diphtheria, Pneumonia, Typhoid Fever, Scarlet Fever or other serious disease.

## Hood's Sarsaparilla

Possesses just the elements of strength for the body and vitality and richness for the blood which will bring back robust health and literally

Put You On Your Feet

again. Be sure to get Hood's because

HOOD'S Sarsaparilla CURES.

Hood's Pills cure Constipation by restoring the peristaltic action of the alimentary canal.

## UNDER PRICE.

You have heard the story of the wife who, noticing the badly tattered condition of her husband, asked if he had been in an encounter. He replied, "Worse than that; it was a bargain counter."

We guarantee full police protection to every man who comes for any of these reduction lots today. Our drapery department is very extensive and will accommodate a large crowd. Besides this it is arranged with private alcoves into which the purchaser can withdraw and take ample time to consider before selecting.

## REDUCTION LOTS.

Silk Glass Curtains, finished with a ruffle; 5 yards of extra quality silk in each pair; new line of fashionable colors, ivory, faded rose, absinth, etc. Price reduced today to \$6.50 per pair.

Point d'Esprit Curtains reduced from \$5.25 to \$3 a pair. They are being used in connection with the above and make a chaste drapery for town drawing rooms, at only \$10 a window. Muslin Curtains with fluted edges, very pretty, reduced from \$2.50 to \$1.75 per pair.

## PAINE'S FURNITURE CO.,

48 CANAL STREET.



NEAR NORTHERN R. R. STATIONS.

### THE BUSINESS OUTLOOK.

By the success of Secretary Carlisle's bond sale the United States Treasury will soon present a respectable degree of strength. An addition of \$50,000,000 to the stock of gold will more than restore the \$100,000,000 fund and will offset for some months the continued deficits in the Treasury income as compared with payments. Evidently the country little knew one week ago how near to failure the whole loan project was. It was fortunate indeed that the New York bankers acted with such prompt patriotism in the face of the emergency, when Secretary Carlisle confided to them the practical failure of the loan up to that time. Total failure might have brought about most disastrous consequences to industry in all its branches.

The statements of government revenues and payments for January and the seven months of the fiscal year which began July 1, 1893, disclose some interesting comparisons. In January the total receipts were \$26,827,000, against \$35,210,000 in 1893—a decrease of \$8,383,000. This decrease was made up of decreases of \$9,647,000 in the customs dues, \$1,341,000 in the internal revenue receipts and small gains from miscellaneous sources. The falling off in the January receipts was greater than in any preceding month of the fiscal year, excepting last August.

From July 1 to Jan. 31 the receipts have been \$184,671,000, against \$231,064,000 in the preceding year—a decrease of \$46,393,000. This is due to a decrease in customs receipts of \$40,393,000, a decrease in internal revenue of \$11,995,000, an increase in the deposits for redemption of national bank notes of \$7,063,000, and a decrease in miscellaneous receipts of \$1,068,000.

When we turn to the payments we find a total in January of \$32,488,000, against \$39,253,000 in 1893—a decrease of \$6,765,000. This decrease is mainly due to a reduction in payments for ordinary department expenses of \$3,000,000, and a reduction of pension payments of \$4,000,000. For the seven months ending Jan. 31 the payments have reached a total of \$225,640,000 against \$234,556,000 in the corresponding period a year ago—a decrease in payments of \$8,916,000 against a decrease in receipts in the same time of \$46,393,000. Taking the figures of payments for the seven months it will be found that more than the total reduction of \$8,916,000 has been saved in the pension payments, the decrease in this item having been \$11,221,000, while payments for other accounts show a small increase. The decrease in the pension payments is a matter of gratification if accomplished without hardship to the veterans. In this seven months' period pension payments have been \$82,200,000, or more than one-third of the total payments. Hitherto this pension account has been steadily growing, and the inability to check it fairly has caused one of the most embarrassing problems of the Treasury Department. If it has finally begun to shrink, a chief cause of deficits, or of the necessity of increased taxes, will have been eliminated.

In January the receipts were \$5,661,000 less than the payments. For the seven months the receipts have been \$40,969,000 less than the payments. The January deficit was bad enough but still not so bad as the average of the seven months.

**THIS IS MEANT FOR YOU.**—It has been truly said that half the world does not know how the other half lives. Comparatively few of us have perfect health, owing to the impure condition of our blood. But we rub along from day to day, with scarcely a thought, unless forced to our attention, of the thousands all about us who are suffering from scrofula, salt rheum, and other serious blood disorders, and whose agonies can only be imagined. The marked success of Hood's Sarsaparilla for these troubles, as shown in our advertising columns frequently, certainly seems to justify urging the use of this excellent medicine by all who know that their blood is disordered. Every claim in behalf of Hood's Sarsaparilla is fully backed up by what the medicine has

done and is still doing, and when its proprietors urge its merits and its use upon all who suffer from impure blood, in great or small degrees, they certainly mean to include you.

**THE CAUSE FOR A CROWD.**—The unusual number of passengers on the electric to the northern depots today is easily explained by the announcement of Paine's furniture company in another column. The reductions in price which this house make are always genuine, and the public has learned to trust its statements implicitly.

The great seed house of Peter Henderson & Co. of New York will send sixteen varieties of sweet peas (including the famous Emily Henderson), together with their illustrated catalogue, at about half the regular prices. This offer is well worth reading and accepting.

### Financial.

#### Life and Accident Insurance.

#### • SUMMARY • OF THE

#### 44th ANNUAL STATEMENT OF THE

### AETNA

#### Life Insurance Company,

OF HARTFORD, CONN.,

JANUARY 1, 1894.

Premium Receipts in 1893, . . .	\$1,809,738.15
Interest Receipts in 1893, . . .	2,000,340.84
Total receipts during the year, . .	6,810,074.00
Disbursements to Policy-holders, and for expenses, taxes, &c., . .	5,175,778.82
Assets, January 1, 1894, . . .	40,267,952.90
Total Liabilities, . . .	33,941,030.81
Surplus by Conn. and Mass. standard, . . .	6,326,922.09
Policies in force January 1, 1894, 82,745, insuring, . . .	135,450,722.94
Policies issued in 1893, 11,748, insuring, . . .	23,381,374.00
Accident Policies issued in 1893, 7,236, insuring, . . .	26,033,450.00

MORGAN C. BULKELEY, President.

J. C. WEBSTER, Vice-President.

J. L. ENGLISH, Secretary.

H. W. ST. JOHN, Actuary.

GURDON W. RUSSELL, M. D.,

Medical Director.

CHESTER & HART, Gen'l Agents,

70 Water Street, Boston, Mass.

### MASSACHUSETTS

### BENEFIT LIFE ASSOCIATION

[FOUNDED 1878]

A Triumph of Natural Premium Insurance.

REMARKABLE GROWTH.

#### STATEMENT OF BUSINESS FOR 1893.

Insurance in force . . .	\$105,381,605.00
Policies written during the year . .	6,744
Insurance written during the year . .	\$16,856,600.00
Emergency or Surplus Fund . . .	\$1,027,706.08
Amount carried to Surplus Fund during the year . . .	\$236,362.59
Dividends paid to Policy-holders during the year . . .	\$174,593.72
Total Membership . . .	35,064
Amount paid in Losses . . .	\$1,517,868.72
Total amount paid in losses since organization . . .	\$8,484,272.57

Splendid Openings for Energetic Men to Act as Special, General and State Agents.

GEO. A. LITCHFIELD, Pres.,

53 STATE ST., BOSTON.

### Financial.

## Have You \$1,000

which you wish to invest securely for a term of years at 6% interest, payable semi-annually in gold?

We have such an investment, and shall cheerfully give you full particulars.

## The Provident

Trust Co. 45 Milk Street, Boston, Mass.  
Please mention the Congregationalist.

## 23 Years' Record.

\$20,250,000 REPAID.

Offer Safe 6% Mortgage Investments.

Will collect or foreclose defaulted mortgages.

J. B. WATKINS LAND MORTGAGE CO.  
Lawrence, Kansas.

### Now is the Time

TO LOOK INTO THE MATTER  
OF INVESTING JANUARY FUNDS.

OUR

FIRST MORTGAGE

### Farm and City Loans

BEARING

6% and 7% INTEREST,

are recommended for safety and promptness in meeting interest and principal. Send for list. References upon application.  
THE CENTRAL TRUST CO., Denver, Col.

## Iowa Loan & Trust Co.,

DES MOINES, IOWA.

Capital, \$500,000. Surplus, \$290,000.

INCORPORATED 1872.

This old and prosperous company continues to issue its Debenture Bonds in sums of \$200, \$300, \$500 and \$1,000 each.

These bonds are amply secured by

First Mortgages on Real Estate,

\$105,000 of such mortgages being deposited for the security of each series of \$100,000 bonds.

The long experience and conservative management of this company commend its securities to careful investors. Bonds for sale and fuller information cheerfully given by FREEMAN A. SMITH, Agent.

Office, 31 Milk Street, Boston, Room 22.

## FOREIGN MORTGAGE CORPORATIONS.

### Last Report of Commissioner.

The last report of the Commissioner of Foreign Mortgage Corporations is of great importance to the holders of Lombard Mortgages and other Western Investments, and can be obtained free on application to the Investors' Security Company of Boston, a corporation organized under the laws of Massachusetts to protect the interests of investors in Western Mortgages.

Address, with 2-cent stamp,

The Investors' Security Co., of Boston,  
31 Milk St., Room 7, Boston, Mass.

10% Annual cash dividends paid 8 years, pure Building Association no speculative features. Small and large deposits received. Forfeiture free.

PROVIDENT SAVING ASS'T, Indianapolis, Ind.

IT WILL SERVE THE INTERESTS of all concerned if, in correspondence suggested by announcements in our ADVERTISING COLUMNS, mention is made of the fact that the advertisement was seen in the Congregationalist.



## BOSTON MONDAY LECTURESHIP.

The prelude this week was devoted to setting forth reasons why Utah should not be admitted to Statehood for the present. Mr. Cook advocated delay for at least five years, on the ground that Mormonism is still strongly entrenched in the villages and rural districts, although Gentiles have the balance of power in cities. This might be lost, however, and has already been lost in some places, by business fluctuations. Therefore he advised as a condition of being admitted to the Union that Utah give guarantees against polygamy and that Christian schools and churches be re-enforced, for in these lie the chief hope of the Territory.

After prayer by Dr. Daniel Dorchester brief remarks were made by a native prince of Liberia, who made a notable address at the World's Parliament of Religions. He denounced the abominable sale of liquor to his own race by white men. One-half of all the liquor sold in Liberia, he said, comes from New England. He also spoke in forcible terms against lynching in America, which he characterized as tolerating a worse form of savagery than exists in his own land. He described a horrible lynching scene which he witnessed in one of our Southern States not long ago. The next speaker was Gen. T. J. Morgan, recent United States Commissioner of Indian Affairs, who took up the same theme and declared that lynching at the South arises entirely out of prejudice against color and has no possible justification. In closing he made an earnest appeal in favor of having the politics of our country governed by moral ideas, a sentiment which received hearty applause.

The lecture was a continuation of last week's topic, The Peerlessness of Christian Theism, as shown in historic facts and by other indisputable proofs.

## AN ENTHUSIASTIC ENDEAVOR DAY RALLY.

The Christian Endeavor Societies of Eastern Massachusetts observed last Thursday the thirtieth anniversary of the formation of the first society in Williston Church, Portland, Me., Feb. 2, 1861. The People's Church on Columbus Avenue, Boston, was filled with delegations from the 550 societies invited, and the addresses were by earnest, thoughtful men, the best speakers that could be procured.

The first address at the afternoon session was by Rev. W. H. G. Temple, who took for his subject, Thirteen Years Old. What of It? Rev. F. M. Gardner of East Boston followed him with an address on Enthusiasm, after which Mrs. F. E. Clark spoke, and at 4.30 the Junior Societies marched in and the balance of the afternoon was given up to their exercises. The evening session was full of enthusiasm. Music was furnished by the famous South African Kafir choir. Thomas E. Murphy spoke on Temperance and Rev. D. J. Burrell, D. D., of New York on Good Citizenship. Both of these addresses were charged with words of wisdom, and the delegates carried home many note-books well filled with bright thoughts.

**PENNSYLVANIA RAILROAD TOURS.**—The Passenger Department of the Pennsylvania Railroad Company announces a series of four personally conducted pleasure tours to Florida and a spring vacation tour to Washington, D. C. Two weeks in the land of flowers will be given on the first three tours, while tickets for the last tour will be good to return until May 31. Special train of Pullman sleeping and dining cars will be provided. The rate from New York has been fixed at \$50, including Pullman berth and meals en route. The Washington tour will leave Boston, via Fall River Line, Monday, April 2, and return Saturday, April 7. The rate for this tour has been fixed at \$25, which includes all necessary expenses and side trip to Mt. Vernon. A stop is made at Philadelphia on the going trip to give an opportunity to visit Independence Hall and other points of interest. A tourist agent and chaperon will accompany each party. For tickets, itineraries and full information apply to Tourist Agent Pennsylvania Railroad, 205 Washington Street, Boston, Mass.

## A STARTLING STORY.

## One of Civil and One of War Life.

## A Brave Man Wins a Medal and a Woman Finds a Prize.

## They Will Both Interest You and Tell You Just What You Want to Know.

A most fascinating story comes to us from Montpelier, Vt., concerning Mr. Wallace W. Noyes and his wife, prominent people of that city. Mr. Noyes fought all through the war with distinguished bravery. He was in the battles of the Wilderness, Spottsylvania, Cold Harbor, Petersburg, Winchester, Cedar Creek and others.

He was wounded April 2d, 1865, at Petersburg. He is one of the few privates who have ever received a medal of honor from the U. S. government for distinguished bravery. He stood on the wall of the fort at Spottsylvania in the bloody angle, and was the only man that lived in that spot. Mr. Noyes was wounded seven days before the final surrender, and up to that time never lost a day during the whole war, enlisting when 17 years of age.

His wife had an equally interesting experience. We give it to our readers in her own words expressed in the following letter:

"I was completely run down," she said, "and my nerves were in a very weak condition. I had no refreshing sleep and felt tired and dragged out all the time. I was so extremely nervous that when the door bell rang I would scream out and if any of the children dropped anything it would affect me the same way.

"My work was very hard and exhausting at that time. My appetite and digestion were very poor, and what I did eat did not do me much good. I was one day going to my family physician for help, not being able to work any longer in that condition.



MRS. WALLACE W. NOYES.

"I had read and heard a great deal about Dr. Greene's Nervura blood and nerve remedy, and that day I took up a paper and saw more of the testimonials. That very day I got a bottle and commenced taking it. Before I had taken the first bottle I could see that it was helping me and I was feeling better.

"I have now taken five bottles and do not feel the need of any more, being completely cured. I sleep well and have a good appetite. If I should be taken again I should take Dr. Greene's medicine. Please publish this to the world for the good of everyone."

What greater prize could the world contain than a medicine which can cure such suffering as that? Dr. Greene's Nervura blood and nerve remedy is constantly performing the most wonderful cures all over the land.

Are you sick, weak or in pain? Then take this wonderful medicine and it will surely cure you. You need it especially at this

season to prepare your system for spring. You need not fear to use it, for it is purely vegetable and harmless and is the discovery of Dr. Greene, of 34 Temple Place, Boston, Mass., the most successful specialist in curing nervous and chronic disease. The doctor can be consulted at his office free, personally or by letter.

## Church Equipment.



## CHURCH CARPETS.

In connection with our wholesale business we are accustomed to sell CARPETS for use in CHURCHES at manufacturers' prices. We solicit correspondence.

**JOHN H. PRAY, SONS & CO.,**  
Wholesale and Retail CARPETS  
and UPHOLSTERY,  
658 Washington St., Opposite  
Boylston St., Boston.

## CHURCH REMODELING.

**THOMAS W. SILLOWAY, Church Architect.**  
10 Park Square, Room 8, Opposite  
Providence R. R. Station, Boston.

Mr. Silloway's long practice in remodeling churches enables him to save and utilize all the valuable parts of an edifice, and for a comparatively small outlay produce a building preferable in most respects to a new one of much greater cost. He proposes to continue this work as a Specialty, and tenders his services to committees who would practice economy, and where the means are limited. A visit to the premises will be made, and an opinion and advice given on receipt of a request so to do.

## Church Cushions

Correspondence Solicited.

**Ostermoor & Co.,** 116 Elizabeth St.  
New York, N.Y.



**THE VERY BEST Church Light.**  
OIL GAS or ELECTRIC.  
Over one hundred styles  
**Wheeler Reflectors and Reflector Chandeliers**  
for every conceivable use. Catalogues free. Please state wants.  
**WHEELER REFLECTOR CO.**  
20 Washington St., Boston, Mass.  
52 Lake St., Chicago, Ill.

**300 PORTABLE OPERA CHAIRS** suitable for use. Oak, with folding seat and hat wire; are placed together in twos and threes. Have been used in a church vestry and are practically good as new. Can be bought at a bargain. Address  
**H. A. AUSTIN, 78 Chauncy St., Boston.**

**FAVORABLY KNOWN SINCE 1826 BELLS.**  
HAVE FURNISHED 25,000 CHURCH SCHOOLS & OTHER  
**MENEELY & CO.,** PUREST, BEST, GENUINE  
WEST-TROY N.Y. BELF-METAL CHIMES, ETC. CATALOGUE & PRICES FREE.

## Blake Bell Foundry

Established in 1830

**Successors to WM. BLAKE & CO.**  
Manufacture bells of every description, single or chimed of Copper and Tin. Address  
**BLAKE BELL CO., Boston, Mass.**

**THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS & PEALS**  
PUREST BELL METAL, COPPER AND TIN.  
Send for Price and Catalogue  
**McSHANE BELL FOUNDRY, BALTIMORE, MD.**

**BUCKEYE BELL FOUNDRY**  
THE VAN DUSEN & TIFT CO., Best Ingot Copper  
Cincinnati, Ohio, U.S.A. and E. India Tin  
CHURCH BELLS, PEALS AND CHIMES  
Best Rotary Yoke, Wheel and Friction Rollers.  
Best Work & Satisfaction Guaranteed. Price, Terms, etc., Free.

Why not preserve your papers?

## A Convenient Binder

For the CONGREGATIONALIST.

Two sizes. } Size A holding 13 numbers.  
                  } Size B holding 26 numbers.

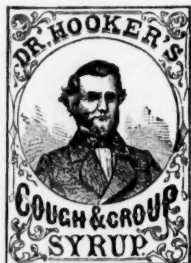
Price, carriage prepaid, either size, 75 cents.

W. L. Greene &amp; Co., 1 Somerset St., Boston

## IT HAS STOPPED COUGHS AND CROUP

FOR  
FIFTY  
YEARS.

HAVE  
YOU  
TRIED IT  
FOR  
YOURS?



It is a simple, yet very efficient remedy. Affords relief in Asthma—sometimes curing it. Contains no opium. Specially good for children.

ALL DRUGGISTS.

PRICE 35 CENTS.

## WHAT A SOUP

Can be made by using

CUDAHY'S

Extract of Beef

Rex Brand.

Received highest  
award at  
World's Fair  
for "Excellence  
in Quality and  
Flavor."



Even the most  
juicy roast is  
benefitted by the addition of a teaspoonful of Ex-  
tract. For soups and stews it is invaluable.  
Our Beef Extract once appropriately applied to  
cooking will ever hold its place in the kitchen of the  
practical, economical housekeeper.

Send 6c. stamps for postage on sample Jar.

The Cudahy Pharmaceutical Co.,

SOUTH OMAHA, NEB.

Our illustrated book, "From Ranch to Table," sent  
free upon request.

## Caretakers of Church Silver

will hear of something to their advantage  
by writing us. Have you seen the

## ELECTRO- SILICON

PLATE CLEANING CABINET,  
the best outfit for cleaning silverware.  
You can be of service to us. Send address to  
The ELECTRO SILICON CO., 72 John St., New York.

## ELY'S CREAM BALM

I was so much trou-  
bled with catarrh it  
seriously affect-d my  
voice. One bottle of  
Ely's Cream Balm  
did the work. My  
voice is fully rest red.

—B. F. Liepsner, A.  
M., Pastor of the Oti-  
vet Baptist Church,  
Phila.

A particle is applied into each nostril and is agreeable.  
Price 50 cents at Druggists or by mail.

ELY BROTHERS, 56 Warren Street, New York.

## CATARRH



## Rae's Lucca Oil

The Perfection - -  
- - of Olive Oil.

GUARANTEED ABSOLUTELY PURE BY

*S. Raetli*

LEGHORN, ITALY.

Established 1836.

## WISDOM FOR URBAN PATRIOTS.

SPOKEN AT THE PHILADELPHIA CONFERENCE.

— The corruption of the city is a menace to the State.—*R. W. Gilder.*

— Public spirit is a willingness to sacrifice some-  
thing we value for something we desire.—*Moorfield Storey.*

— The average municipal legislature is a de-  
bating society on the art of bad government.—*Moor-  
field Storey.*

— Every people always has had and always will  
have as good government as it deserves.—*Charles J.  
Bonaparte.*

— A Presbyterian General Assembly or the  
House of Bishops can be as secular as the Stock  
Exchange.—*J. H. Keob.*

— I am mayor of the people of Brooklyn, not of  
any party, and I shall guard their interests without  
fear or favor.—*Mayor Schieren.*

— Good city government. What is it to the  
woman but good housekeeping in the larger home  
in which she lives?—*Mrs. J. P. Mumford.*

— There is nothing more essentially divine than  
good city government; nothing more diabolical than  
bad city government.—*Washington Gladden.*

— Some day our newspapers will give as much  
space to the words of McVeagh or Schurz as they  
do to the blows of Corbett and Mitchell.—*Edwin D.  
Mead.*

— Germany demands that the performance of  
civic duty shall determine civic rights. Failure to  
perform the one deprives of the other.—*Dr. Leo S.  
Rowe.*

— The hare of decent methods cannot in a few  
days win a race or perfect an organization that the  
Tammany tortoise has slowly but steadily been run-  
ning for years.—*Edmund Kelley.*

— The true function of the church is to deal  
with ideas and not experiment with methods of  
applying them. Her method is that of the heaven—  
not that of the law.—*Rev. W. S. Hainsford.*

— The people who are in office, whatever they  
may think of themselves, are neither our masters,  
nor our plunderers, nor our foes; they certainly are  
our servants, and they ought to be our friends.—  
*Washington Gladden.*

— Be actors, and not merely critics of others,  
and do not try to accomplish everything at the be-  
ginning. . . . In the end the work must be done by  
actual, hard, stubborn, long continued service in the  
field of practical politics itself.—*Theodore Roosevelt.*

— The best president we ever had in this coun-  
try was Abraham Lincoln, who always listened for  
the voice of the common people and in turn gave to  
them his confidence. Officials and people should  
know and trust each other.—*Washington Gladden.*

— The parochial school, I care not whether Prot-  
estant or Roman Catholic, can never give anything  
but a parochial education. It is not the natural  
cradle of the democracy, nor the natural promoter  
of equality and tolerance and breadth and the best  
citizenship.—*Edwin D. Mead.*

— The man who narrows his citizenship down to  
loyalty to his party, the man who orders the Church  
of Christ off the field, saying, Go home to your busi-  
ness of catching and converting individual sinners,  
are both alike traitors to Christian institutions and  
not fit for the kingdom of God.—*J. H. Keob.*

— City government is not a mere business oper-  
ation. It really is one of high political and social  
art. Because of the former erroneous view men  
think they can absolve themselves from their duties  
as long as they ungrudgingly pay taxes. They think  
they have an option either to take part or else com-  
mute their duty by paying excessive taxes. No  
alternative to energetic citizenship ever was, or  
ever will be, within the conception of any form of  
real self-government.—*Franklin McVeagh.*

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## BIOGRAPHICAL.

REV. THOMAS KENDALL FESSENDEN.

Rev. T. K. Fessenden, who died in Farmington, Ct., Jan. 18, was born in Brattleboro, Vt., Sept. 13, 1813. He graduated at Williams College and Yale Seminary, and, after nearly thirty years in the service of individual churches, he was led to a wider ministry, for in 1866 he removed to Farmington, the former home of his wife. Elected to the Legislature in 1867, '68 and '69, he conceived and carried through the scheme of establishing the Girls' Industrial School at Middletown, where hundreds of girls have been guided into good homes and noble lives. His success in that enterprise was so marked that he was invited to assist Hampton Institute, and in a few years gathered \$300,000 for that school. The later years were full of good and kindly services. In the church, the Sunday school, in education, in temperance, in the community, in everything that his active and ingenious mind could think of for the good of anybody anywhere, Mr. Fessenden was eager, patient and devoted.

REV. WILLIAM GOODFELL DICKINSON.

The funeral services of Mr. Dickinson, which were held in Webster, S. D., Jan. 26, were attended by a large concourse of citizens, the business houses being closed and the Grand Army and other bodies being in attendance. Superintendent Thrall officiated and was assisted by General Missionary Tomlin, Superintendent Daley, Rev. M. W. Williams and others. Mr. Dickinson's death brings a loss to the entire State. For six years he was pastor in Webster, for a time was county superintendent of schools and in 1889 he represented the county in the constitutional convention. In 1890 he was elected general missionary of the A. H. M. S., and afterward served as State superintendent till failing health compelled him to give up work.

He was born in Conway, Dec. 5, 1842, and in early infancy his parents removed to Illinois. He was a volunteer in the Sixth Illinois Cavalry, and after the war he attended Ann Arbor University and graduated from the Chicago Seminary in 1873. Four children survive him. He was an able pastor and a highly esteemed citizen.

GEORGE W. CHILDS.

Mr. Childs, eminent as a philanthropist and proprietor of a great newspaper, was born in Baltimore, May 12, 1829, and died in Philadelphia, Feb. 3. He early showed aptitude for business, a willingness to labor and a spirit of thrift that enabled him when only twenty-one years old to invest self-earned capital in the publishing business in Philadelphia. Success—financial—came to him early in life, and in 1863 he was able to purchase the *Ledger*, then not influential or profitable. Immediately he gave it character, cleansed its columns from objectionable news and advertisements, and in due time saw it become the great family newspaper of the city, one that was trusted by all for its high tone, purity and independence. Naturally there came with such a success a princely revenue, which enabled Mr. Childs to entertain distinguished foreign visitors with lavish hospitality, to give generously to local charities and national philanthropies, and to constitute himself the creator of memorials throughout Christendom. He gave to Westminster Abbey a window in memory of the poets Cowper and George Herbert. He erected monuments over the graves of Leigh Hunt and Edgar Allan Poe. He presented a fountain to Stratford-on-Avon as a tribute to Shakespeare. He built a sanitarium for composers in Colorado. He treated his employees on the *Ledger* like dear friends, and his death has removed from Philadelphia her best known and best beloved citizen.

REV. CARROLL CUTLER, D. D.

Dr. Cutler died of pneumonia, at his home in Talladega, Ala., Jan. 25, after a week's illness. He was born in Windham, N. H., Jan. 31, 1829, the third of eight children. His father was Rev. Calvin Cutler and his mother Rhoda Bartlett Little. He prepared for college at Pinkerton and Phillips Academies

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and was graduated from Yale in 1850, taking the third honor in a class of one hundred. He studied theology at Yale and Union, and soon after his marriage, in 1858, to Frances E. Gallagher, he sailed for Europe, where he studied at the universities of Berlin and Halle. In 1860 he became professor in the Western Reserve College, then at Hudson, O., and in 1871 was elected its president. Meantime he served efficiently in the Civil War and rose to the rank of colonel. During his presidency the college was removed to Cleveland and became, in 1882, a part of Western Reserve University. Afterward he was professor of theology in Biddle University, at Charlotte, N. C., for two years, and finally he occupied a similar position in Talladega College, where he was laboring at the time of his death.

Nothing characterized Dr. Cutler more than absolute genuineness. He commanded both the respect and admiration of young men and quietly aided many worthy students who had to struggle for an education. He invested his life in young men, and many will rise up to call him blessed and to extend his influence. He leaves a wife and one daughter.

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